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OUT OF THE DARK. An Italian writer, more notorious than celebrated, was stricken with partial blindness after a career in which love and war were sensationally mingled, after years of experimentation with all the things in life which men account of worth for good and for ill. Aged, stricken, disillusioned; he sat in a darkened room, his ears keenly sensitive to every passing sound, his mind abnormally active. The necessity for self-expression was too urgent to be denied; and so the writer gripped a stub of pencil and upon random scraps of paper set down in the blackness, the fruits of his impressions and reflections.

Those shreds and patches of meditation are now in book form; and both the admirers and the censures of the poet and dramatist must admit that in many respects they represent the best thing that he has ever done. The book discloses a humility and a sincerity unexpected in this man who not so many years ago flouted conventions and outraged morality both in his life and in his art. Its vital element is sounder and profounder than in his earlier and better known productions; and the literary dexterity which was so aboundingly his has lost nothing of its delicacy and appeal. In words of chiseled music are here recorded the sentiments of one who, like the great St. Augustine, sought so persistently to assuage his spiritual yearnings in pursuit of temporal joys, of one who tried everything, saw everything, sought to know everything, and who found himself still very far from the peace that the world cannot give.

The book is "Il Notturmo," and the man is Gabriele d'Annunzio. He has walked in the valley of the shadow of illusion and tasted unto satiety the bitter waters of vice. In this book he has reached the *vanitas vanitatem* stage of growth. Will he now lift his eyes, even though unseeing, to the splendor of God's own truth, and bare his shoulder to the salutary cross? In that cross is his hope.

THE LANGUAGE OF DIPLOMACY. French? It used to be; but we have the word of Colonel House, who certainly is in a position to know, that in international conferences French has been superseded by English. At the Paris conference the proceedings were held officially in French and English, the latter tongue being used by a majority of the participants, several of whom spoke no other language. At Washington the French delegation suffered through the inability of all but one of their number to speak fluently in English, while China and Japan, because of the facility with which their representatives spoke English, were at a great advantage. The fact is that within recent years English has become more international in its use than even French, and it at present merits to be called the language of diplomacy if the title is to be conferred on the tongue which is most agreeable to most members of an international conference. So let us teach English!

AN EXAMINATION WRINKLE. They have tried a new way at Columbia University, according to a statement emanating from the office of Dean Hawkes. "Instead of asking a few questions on the high spots of the course, the examination consists of a large number of statements, some true, others false. The student is asked to place a plus sign next to those he considers true, and a minus mark beside the false."

This device is interesting, but personally we are not enthusiastic about it. It might do once in a while for

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

variety's sweet sake, but it is not to be commended generally. It would tend to make an examination even more of a guessing contest than it now is; a student knowing absolutely nothing about the subject matter of the examination could conceivably make a fairly decent showing by putting down plus and minus signs at random. It would deprive the students of a valuable opportunity for self-expression. It would focus attention on details rather than on things as a whole. It would give the good student too little scope to show what he knows, and it would not give the dabbler enough rope to hang himself.

"EVERYBODY'S BUSINESS." Apropos of a recent article by one of our regular contributors, we quote a paragraph from a book by an English educator, George Sampson, a Cambridge man who sees with both eyes and thinks with both lobes of his brain. His book is entitled "English for the English," and is published by the Cambridge University Press. It is singularly and refreshingly free from the pseudo-psychological drivel and the puling pedagogical cant which characterize so many educational works, and it is manifestly the product of mature reflection on ample classroom experience. Says Mr. Sampson:

"Teachers are very specially the official guardians of the English language. We cannot give a lesson in any subject without helping or neglecting the English of our pupils. One of the most useful lessons in economy and lucidity of speech I have seen was actually a practical geometry lesson, in which the teacher required boys in turn to come out and give the class exact directions, step by step, for the working of certain problems. Ability of the pupil to make a concise and lucid statement is postulated in our teaching of every subject; but how many of us ever try systematically to cultivate it? Yet without clearness of expression clearness of thought is impossible. No one can set down clearly what is not clear to him; and the effort to secure clearness of expression is a great step towards clearness of thought. The thought may be wrong; but the very clearness of a difficulty helps us to clear it up. English reacts everywhere. Teachers of science complain that their work in science is wasted, not because their pupils cannot make observations, but because their pupils cannot record observations. Teachers of languages complain that their pupils are confused by a foreign language because they are confused by their own. That is, progress in science, or French, or German, is impeded by faulty English. But let this be clear; no teachers, whether of science, or languages, or mathematics, or history, or geography, must be allowed to evade their own heavy responsibilities. They must not say, 'Our business is to teach Science or Mathematics or French, not English.' That is the great fallacy of 'subject' teaching. It is very definitely their business to teach English; and their failure to recognize it as their business is a cause of the evil they deplore. In a sense the function of history, geography, science and so forth in school is to provide material for the teaching of English. The specialist teacher defeats his own purpose precisely to the extent to which he neglects the language of his pupils."

THIS IS RELIGION. Psychologically sound was the procedure of St. John Baptist de la Salle in directing that at frequent intervals during the school day a pupil should arise and say aloud, "Let us remember that we are in the holy presence of God." Thus is the most important fact in life brought into the field of awareness, presented vividly and emotionally to the conscious mind; and eventually

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it sinks into the unconscious mind and becomes an animating and directing principle of living and conduct. What we really are is determined almost entirely by the acts we perform and the thoughts we think and the emotions we feel without any special effort; our true selves are our spontaneous selves. St. de la Salle's purpose was to make the realization of the presence of God spontaneous.

Hence the wisdom of the habit of ejaculatory prayer. Hence the educational potency of brief, pregnant reflections the truths of faith made with seeming casualness by the teacher of mathematics or literature chemistry. Hence the profoundly religious significance of the devotion known as spiritual communion. Years ago, before children were encouraged to approach the Holy Table frequently, our teachers used to dwell on the advantages of receiving Our Lord in spirit on any day and at any time of the day. It were a pity to neglect this practice, even in the case of daily communicants. For spiritual communion is a form of union with God, and union with God is of the very essence of religion. In comparison therewith, the study of Christian Doctrine is what the honeycomb is to the honey. Not on wax alone doth man live.

THE MODERN WAY. An enthusiastic student of Shakespeare, who is likewise a thoroughly charming lady, an exemplary nun and a very capable teacher, has been moved thus to comment on a famous passage in "As You Like It":

"If Touchstone were living in this present day I wonder if he would remark,

'And so, from hour to hour, we ripe and ripe,
And then, from hour to hour, we rot and rot.'

"I hardly think so. That terse summary of life was probably accurate enough when people lived in the Forest of Arden, or when they wandered through the golden haze of the glorious Middle Ages. But to describe modern life a little change would be necessary. For instance:

'And so, from hour to hour, we race and race,
'And then, from hour to hour, we pant and pant.'

"But," continues our gracious and conscientious commentator, "even that is not quite accurate; it suggests,

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a balance, an even dividing of life, a semblance of orderly progression which in the twentieth century America we look for in vain. Rather might we say,

'And so, from hour to hour, we strain and fret,
And then—we crack and fall to pieces.'

There is wisdom here. Admittedly, work, even hard work, never killed anybody; but what shatters nerves and sharpens temper, what robs the eye of serenity and the countenance of charm, what curdles the intellect and plays the very mischief with the soul, is our national tendency to strain and fret. Could that devil be effectively exorcised, our national life would be much sweeter and our individual lives materially prolonged. In our classrooms there would be more education and less drill, and in our abodes of the higher learning fewer "experts" and more men of sanity and culture.

LITERARY CENTERS. Statistics have their uses. A literary weekly magazine recently published the number of its subscribers in each of the states of the Union, and a study of the findings should help us materially to locate the cultural centers of the country. There can, of course, be no finality in our conclusions, but we can reach at least a relative notion of interest manifested in literature in the several states by comparing the number of subscribers with the total population. It is practical also to deduct something from the percentage of the states nearest the office of publication which is located in New York. Taking all the factors into account, we find that New York, Massachusetts, Pennsylvania, California and Illinois outrank the other states according to this test. We submit the list for detailed examination:

Alabama	46	Georgia	75
Alaska	4	Idaho	23
Arizona	31	Illinois	670
Arkansas	29	Indiana	218
California	663	Iowa	185
Colorado	95	Kansas	119
Connecticut	365	Kentucky	92
Delaware	28	Louisiana	62
Distriet of Columbia	228	Maine	71
Florida	73	Maryland	181

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Amiel on Education

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

A few months ago the observant student of life and letters may have remarked the passing of the first centenary of the birth of the Swiss thinker, scholar, teacher and writer, Henri Frédéric Amiel. Here we have neither time nor space to dilate on his life and character. It must suffice to recall that in religion he was eclectic—having seen far enough into the heart of life to find his hereditary Calvinism unsatisfying, and failing to see the lucid logic and compelling competence of the Catholic position; that his physical health was delicate, that he understood the discipline of pain; that he was as a scholar learned and unproductive, that he was as a teacher kindly and ineffectual; that his outlook on life was tinged rather heavily with pessimism, that in his own relative inefficiency he found a source of keen suffering and habitual melancholy; that, in short, he would be of no importance whatever to the world at large but for the "Journal Intime" which he composed page by page, often daily, during more than thirty years of his somber and uneventful life. The book is published in French by Georg & Cie, Paris, in two volumes, preceded by a sympathetic introduction from the pen of the late Edmond Scherer; and an English translation—quite acceptable as translations go—by the late Mrs. Humphry Ward, is brought out by the Macmillan Company.

Amiel's Journal is in many ways a remarkable book. Despite its numerous and often irritating shortcomings in both matter and manner, despite its fragmentary nature and its lack of sequence and proportion, it is a book that must appeal to the thinker. Amiel is often wrong enough, and sometimes he is even thoroughly absurd; but always he has something to say, and not infrequently he says it very well. As Matthew Arnold once pointed out, Amiel is probably at his best as a literary critic, and as a commentator on European democracy he is almost uniformly keen and impressive; but we are here mainly concerned with him in his role of educator. Many and many a paragraph in the Journal deal with educational themes, and Amiel presents the not altogether exceptional case of the man who, though not himself a brilliant teacher or administrator, is nevertheless able to touch upon vital issues and actual condition in a vital, suggestive and informing way. In this paper we attempt a reproduction of some of his ideas concerning teaching and teachers in the hope that at least something of what he thought and felt may prove helpful to our readers.

First of all, Amiel was quick to recognize that teaching is one of the best possible ways of learning, that the lesson well taught helps the teacher as well as the pupils. "It is by teaching that we teach ourselves, by relating that we observe, by affirming that we examine, by showing that we look, by writing that we think, by pumping that we draw water into the well." (Ward, p. 45.) In other words, by doing we not only learn to do, but we likewise learn to be. A fundamental that, for all teachers and all schools and all times.

But it is a principle that does not apply to the mechanical, the automatic teacher, to the mere purveyor of textbook information, to the lifeless gerund grinder and the hearer of recitations. Routine teaching hath no relish of salvation in it. The true teacher must be alive, must see things, in books as in life, with clear and fearless eyes,

must have a personality of his own. 'He who floats with the current, who does not guide himself according to higher principles, who has no ideal, no convictions,—such a man is a mere article of the world's furniture—a thing moved, instead of a living and moving being—an echo, not a voice. The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weathercock the humble servant of the air in motion.' (Ward, p. 114.)

An essential element in the teacher's personality is gentility; the teacher must be a gentleman. Gentility implies many things, notably tact, fearlessness, kindness, sympathy. According to Amiel it connotes "that true nobility" which "consists in character, in personal merit, in moral distinction, in elevation of feeling and of language, in dignity of life, and in self-respect. . . . What, then, is a gentleman? Apparently he is the free man, the man who is stronger than things, and believes in personality as superior to all the accessory attributes of fortune, such as rank and power, and as constituting what is essential, real, and intrinsically valuable in the individual. . . . The gentleman, then, is the man who is master of himself, who respects himself, and makes others respect him. The essence of gentlemanliness is self-rule, the sovereignty of the soul." (6 avril 1866.)

Yet that sovereignty of soul, so essential to the gentleman and the teacher, is not secured by ignoring or tramping upon the rights and the feelings of others. It is not a product of intellectual selfishness. Even in scholarly pursuits, the teacher must think of the possibility of sharing his scholarship, for "it is wrong to one's kind to wish to be wise without making others share our wisdom. It is, besides, an illusion to suppose that such a privilege is possible, when everything proves the solidarity of individuals, and when no one can think at all except by means of the general store of thought, accumulated and refined by centuries of cultivation and experience. Absolute individualism is an absurdity. . . . Every sincere utterance of the soul, every testimony faithfully borne to a personal conviction, is of use to some one and some thing, even when you know it not, and when your mouth is stopped by violence, or the noose tightens round your neck. A word spoken to some one preserves an indestructible influence. . . . We must have faith in truth; we must seek the true and spread it broad; we must love men and serve them." (19 mars 1868.)

For all his prevailing pessimism, Amiel was keen enough to realize that a sad and unsympathetic outlook is nugatory in the classroom. Some elements in the teacher's personality make for sadness, for doubt, for fear; such elements must be suppressed in the process of teaching. For teaching is an art, it is the living, leaping projection of personality, and a pessimistic personality has leaden wings. If the children are the tender plants, the teacher must be, not killing frost, but warming sunshine. "We can give only what we have. Happiness, grief, gaiety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them, not your weakness, but your energy,—so you will revive and lift them up. Life alone can rekindle life. What others claim from us is not our thirst and our hunger, but our bread and our gourd." (8 decembre 1869.)

Right teaching, then, is the projecting of the positive, the constructive, the vibrant side of the teacher's personality. It is the transmission of sunshine and song from heart unto heart. Such is the sacred mission of all men who hold authority in any really worthy way, of religious superiors, of school officials, of community councils. For all who hold authority have it in their power to make others happy. And, asks Amiel, "is not making others

happy the best happiness? To illuminate for an instant the depths of a deep soul, to cheer those who bear by sympathy the burdens of so many sorrow-laden hearts and suffering lives, is to me a blessing and a precious privilege. There is a sort of religious joy in helping to renew the strength and courage of noble minds. We are surprised to find ourselves the possessors of a power of which we are not worthy, and we long to exercise it purely and seriously—*avec recueillement*." (5 avril 1877.)


That conception of the teacher's office makes for his success in the matter of discipline. The true disciplinarian does not lord it over his subjects. Rather, like his Master, he is in the midst of them as one that serveth. This thought Amiel luminously dwells upon: "Self-government with tenderness,—here you have the condition of all authority over children. The child must discover in us no passion, no weakness of which he can make use; he must feel himself powerless to deceive or to trouble us; then he will recognize in us his natural superiors, and he will attach a special value to our kindness, because he will respect it. The child who can rouse in us anger, or impatience, or excitement, feels himself stronger than we, and a child respects only strength." (6 janvier 1853.) Golden words those for the careful meditation of prospective teachers and of young teachers who find themselves lacking in disciplinary ability. Golden words, too, for the earnest and prayerful consideration of all others who hold posts of command and who wonder why they fail to secure respect and love and whole-hearted cooperation. Mayhap they have been depending unduly on what Shakespeare calls "the insolence of office," rather than upon that attitude of mind which is respected because it respects.

Happy and fruitful relations between teacher and pupils, between superior and subordinates, depend on mutual respect. And mutual respect, Amiel maintains, "implies discretion and reserve, even in love itself; it means preserving as much liberty as possible to those whose life we share. We must distrust our instinct of intervention, for the desire to make one's own will prevail is often disguised under the mask of solicitude." (7 novembre 1862.) This is reminiscent of the remark of Bossuet, quoted in the correspondence of Cardinal Manning: "The best director is he who sonest makes those whom he directs able to go without him."

A noble weakness, but a weakness none the less, in many an earnest and conscientious soul is the proneness to expect too much of an educational institution. And the weakness, though not the nobility, is shared by those camp followers of the profession who fancy that simply because they are affiliated with a distinguished institution they should perforce, and without personal effort and preparation and sacrifice, attain to personal distinction. Both kinds of teachers forget, if they ever knew, that even the best conducted institutions have limitations, and that no educational organization can, by the fact of its organization, effect a radical change in the material submitted to it; all it can do is work upon that material, and the work will be successful in the degree to which the material responds to the treatment. And the exceptional teacher, like the exceptional religious or the exceptional scholar, must always be exceptional. Knowing much of educational organizations in Switzerland and Germany, Amiel was able to expose the fallacy inherent in the view that a good institution can achieve wonders with any sort of student. He says: "Moral and intellectual harmony, excellence in all its forms, will always be a rarity of great price, an isolated *chef d'oeuvre*. All that can be expected from the most perfect institutions is that they should make it possible for individual excellence to develop itself, not that they should produce the excellent individual. Virtue and genius, grace and beauty, will always constitute a noblesse such as no form of government can manufacture." (Ward, p. 177.)

The real, the tragic error of incompetents, whether individuals or institutions, is to confuse that wise disciplinary action which springs from an understanding of the needs and the nature of man with that illogical—and unpsychological—attitude which insists on obedience for the sake of obedience, uniformity for the sake of uniformity. Amiel recognized the distinction, for in his experience of civil

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SOME ASPECTS OF EDUCATION IN THE SOUTH.

Denis A. McCarthy



Denis A. McCarthy.

While staying for a few weeks at Daytona Beach, Fla., recently, I visited the Negro Industrial School at Daytona, and was very much impressed by the work being done there.

Unlike some other schools for negroes this one owes nothing to white initiative; it is negro throughout; that is to say, it was founded by a black woman and owes its success primarily to the character and capacity of this woman. Its teachers—her assistants—are all negro women, as there is a law in the statute books of the State of Florida making it an offense for

a white person to teach in a negro school, and vice versa; and, although there is a Board of Trustees which has a majority of white members, and also an advisory board of whites, the school is for all that, so far as its working force is concerned, entirely negro.

One of the hopeful things about this school is that it has the sympathy and support of the white citizens of Daytona and the surrounding country. The foundress and principal, Mrs. McLeod Bethune, is a full-blooded black woman. There is not in her, as there was in Booker T. Washington, any strain of the blood of the white race. She is a negro in every fibre of her body.

She is a negro too in her spirit, and far from wishing to turn her pupils into imitation white girls, she insists upon their racial difference, and teaches them to be true to these better and stronger traits of their race while correcting the peculiar weaknesses inherent in the colored people. She believes in her own people. Recognizing the natural talent of the negro for singing, she has developed a power of vocal expression in her pupils which is most admirable. I was quite charmed with the way the girl pupils interpreted the old negro songs,—the "Spirituals", so-called—with their heart-touching aspiration toward a heavenly Kingdom where sorrows shall be no more. A good priest who accompanied me when I visited the school said that he was not so moved by music since he heard long ago the Sistine Choir. There was of course a vast difference between the singing of this band of black children and the highly developed art of the Sistine Singers; but each in its way was perfect; each in its way moved the heart of the hearer.

The foundress of the school, knowing the power of the negro songs, has taught her girls to specialize in them; and while they sing on occasion, the songs of the white civilization, it is when they are voicing in traditional manner the spiritual aspiration of the negro as such that they are most effective.

Mrs. Bethune is not a Catholic. Her school is, however, a religious school. She has a faith in her work that would put Catholics to shame. Educated herself by a charitable white woman, she early became filled with a desire to do something for the young people of her own race and sex. So she established the school some twenty years ago, her only capital being just one dollar and a half.

It is fascinating to hear this full-blooded black woman tell of her work. It has been my good fortune to hear many women orators. I have listened to some of the leading white women of this country. But I do not hesitate to say that the language of Mrs. McLeod Bethune is at once the most forceful and the most graceful that has as yet come under my notice.

Many northern visitors to the South attend for a curiosity negro churches where negro preachers of little education but great fervor work their negro hearers into a perfect frenzy of religious emotion by exhortations which have in them more sound than sense. But there is nothing in common between the addresses of Mrs. Bethune and the negro preacher, save, possibly the fervor. Fervent she certainly is in her appeals for her school, and for the education of the black people to fit them for a more useful and orderly life and the capacity of making more use of the opportunity which America affords; but her language

is the language of the thoughtful, earnest, educated person. There is nothing "hifalutin" about it. It is the language of a woman convinced of the necessity and the righteousness of her mission, and determined that all who come within the sound of her voice shall know and understand the gravity of the negro problem, and the necessity for its solution so far as a better education can solve it.

I was glad to see—and so were the members of my party, which included two Catholic priests, a Catholic judge and the Archbishop of a prominent northern see, that while book-learning was not neglected, promising pupils being brought as far as graduation from the high school course, the education of the hand was everywhere insisted on.

Sewing, knitting, weaving, and chair-caning, are taught the girls; and the establishment and care of the home are especially stressed. The household department is in itself worthy of the visitor's attention. Here the composition of food is made known to the pupils, food values are explained, economy in marketing is taught, and in this way the home is reached and influenced, since the young girls seek to put into practice in their own homes what is learned about this important matter in the school.

The teacher in this department informed the visitors that whereas the day scholars, when first attending the school, brought luncheons in which pork chops were the principal, sometimes the only, ingredient, meat substitutes took the place of meat as the pupils learned the value of these in the school, and informed their parents about them at home.

There is a small farm attached to the school, and here the young girls (so many of whom are destined to be the wives of colored men working on the soil) are taught how to get the most possible out of the land without impoverishing it by unintelligent farming. Greater work in this direction might be done—including dairying in all its branches—if the resources of the school permitted it.

It is made plain to the visitor that the school is not endowed. It is supported entirely by the offerings of its friends. It does not get a cent from the State of Florida, although it is doing a work which makes for the betterment of Florida. In this respect, it stands in the same category with our own parish schools, both north and south. The work of these is most important in the making of good citizens, and yet no compensation is allowed for them. Indeed, as we know Catholics are not exempt from taxation for support of the public schools even though they maintain schools of their own.

As we came away from the excellent colored school of which I am writing, the thought was uppermost in the minds of all of us: "Would that this fine institution were Catholic!" For, after all, the Catholic Church is the true mother of all the races, and the negroes who are Catholics are in general exemplary ones.

The Church has for the negro something that no other religion can offer. It satisfies his love of music and color and ritual, and it appeals to the mysticism of his nature. Besides it quiets and controls and disciplines him in a way no other religion does or can.

The Catholic Church also, more than other churches, teaches the fundamental brotherhood of all men in Christ without regard to race or color. It is true that Catholics are not free from race prejudice, and we find among them just as strong a determination as among other people to keep the negro in his place; but the fundamental teachings, the underlying philosophy of the church that we are all sinful men, equal in God's sight, must have its effect. And so, barring individual cases, one does not find in the south among Catholics generally that intense feeling against the negro which one is likely to meet with among the white people of other denominations. At least this has been my experience.

I therefore could not help wishing that the Negro Industrial School which I have been describing had informing it and describing it the spirit of the Catholic Church. I will go further and say that I wished the Catholic Church in America had many such schools for colored girls—and for boys, too—in the south. Every such school under Catholic auspices would not only be saving souls to the Church but would be helping to solve the negro problem, to make easier the adjustment of one race to the other, in the South and in America generally.

DRAMATIZATION AND DRAMATICS IN HIGH SCHOOLS.

Irene H. Farrell.



Irene H. Farrell.

The work of dramatization and dramatics admits of wide possibilities. Just as in the early school years the impromptu dramatization of "The Fox and the Grapes" or "The Lion and the Mouse" brings its rewards in greater naturalness, enunciation and enthusiasm, so too as an advanced class feature, if not overdone, it has the intrinsic value of arousing interest and leading to more attentive reading and clearer visualization of the subject at hand.

Since much is to be accomplished in a single school year, much of the work in this line must needs be impromptu, aiming at adaptability, alertness and originality on the pupils' part. Yet it is advisable to have some time when the work shall be a result of preparation of at least a day's time. With this method there is to be expected more polish, grace and finesse in all, as the pupil has had opportunity to see in his mind's eye the effect of one line upon another and to weigh their respective merits. After such a presentation, there should follow a discussion by the class and a summarized constructive criticism by the teacher. In this way there is a certain definite purpose by which the pupil may measure his attempt and which he may virtually hope to accomplish.

As to the matter of material to be used for dramatization, there is much that has no such possibilities, yet there is far more than is always appropriated. I have found that the usually accepted standard is true, that the material loses in dramatization unless it has actual dramatic appeal. Any of the plays of Shakespeare, in whole or in part, readily offer an opportunity, as does most dramatic poetry and prose fiction. Many happy hours of English classes have been spent in acting Uncle Remus' Stories as well as some of O. Henry's. Many parts of Caesar's Gallic Commentaries have given otherwise listless boys an opportunity of "doing their part" and here I mention particularly the Battle of the Nervii. It is not reserved for grade pupils only to appropriate any available articles for stage furniture, for in this case chairs, tables, desks, black boards, all, served as locations or places of rendezvous, and better military tactics would be hard to find, as well as such good spirit and whole-hearted fun. With Milton's "Comus" parts of the "Aeneid," "Silas Marner" and Hawthorne's "Feathertop" we worked in the same way. It is interesting to note the initial attempts with any of these, and then give to the pupils the opportunity of seeing the more perfect production of the same, as for instance any of the last named may be had in play form, namely, "Two Dramatizations from Virgil" by Professor Miller, University of Chicago; "Silas Marner," "Feathertop," with selections from Homer's Odyssey by Sarah Simons, published by Scott, Foresman Company.

The mention of these plays, takes us into the subject of "Dramatics," "Dramatics," as differing from Dramatization is the finished product resulting from continued effort and rehearsal.

The school play may be either a great benefit or a great nuisance to the school, according to the type of play and the attitude of the school in general as to the play. Sometimes the school play, which has no particular merit, is found to be a mere amusement and pastime, executed by pupils whose purpose is to "show off" and to consume otherwise valuable study hours. In this respect, the school play is undesirable. Dramatics and the teacher of the same can do for the pupil what the Drama League is trying to do for the people generally. To turn the pupil's interest in the drama into a love for the beautiful in art, and the best things in life is a purpose worthy the schools. If this aim be achieved to any extent it must come through guiding the pupils to an intellectual enjoyment of acted plays and semi-dramatic entertainments,—operas, pageants, festivals, motion pictures and so on and in helping them to see in both the acted and the printed play what-

ever makes it of enduring value. More and more the theatre and its counterpart, the moving picture play, are becoming the chief source of entertainment of our people. The school, therefore, should undertake to raise the standard of such performances and to increase the appreciation of the best that may be in them. That the influence of the school may be far reaching even to the extent of raising the standard of plays offered to the public can not be doubted.

The dangers as a whole of the school play are jealousy and quarrelsomeness among the students; undue expenditure of time and an excuse for relaxation in regular work; unworthy standards resulting in tawdriness, cheap professionalism, and in some schools extravagance and personal display.

Among the immediate benefits are a unification of school spirit and loyalty; inclusion in the school activities of non-athletic pupils; meeting of pupils and teachers on a common basis of endeavor; character training through acting, which is subordinating one's self to the character presented,—in general subordinating one's self to the public success of others. There is a power gained in this way which the recitation in the class room can never produce.

With the hearty co-operation of the teacher in charge, with the sense of direction, not of criticism or censorship, the disadvantages may be reduced to a minimum. The play should ever be frankly placed on the amateur basis centering attention on character interpretation and feeling for the spirit of the play rather than on professional technique; the actors must remain school boys and girls, not suggest a third rate road company.

As the plays chosen should be of literary merit, they should deserve a permanent place in the actors' memories, to give them permanent standards of dramatic judgment of character, of action, of speech.

I have been more successful in choosing plays which have some connection with previous work or with the particular pupils. Just as is said in relation to story telling, that it is not particularly useful to tell batches of unrelated anecdote, so it seems to me that high school plays should be selected with the same underlying motive. The plays which have had some association with former experiences or knowledge have appealed most strongly to my pupils. It was because of this association that the little play, "A Greek Symposium" published by the Dennison Company, Chicago, was both a pleasing and valuable undertaking, as Greek life had received fresh impetus from stories told in class, based upon the "Iliad" and "Odyssey". After a civic and economic study of community life, having used Zona Gale's "Civic Improvement in the Little Towns" as a reference, the playing of this same writer's "The Neighbors" was a resultant successful attempt. After doing considerable research along the line of Indian life and legend, in which our locality was particularly abundant, our Junior English class gave "Glory of the Morning", which with "The Neighbors" is fittingly published under the title, "Three Wisconsin Plays". In 1914, which was then a most opportune time, "A Peace Pageant" by Cora Mel Patten, Principal of Marden School of Expression, Chicago, was worked out and later a very spectacular war pageant by the same author. "Mary Magdalen," "Mary Stuart and Her Friends" and "At the Court of Isabella" to be had from St. Mary's Academy, Winnipeg, were fitting historical plays. "The Last of the Vestals" to be had from this same address, added interest to classical mythology, which was strengthened also by the drill "The Vestal Virgins", published by the Eldridge Entertainment Company. The play "The Double Throne" with the personified characters Labor, Capital and so on, written by Sister C. Borromeo, O.S.D., St. Clara's College, Sinsinawa, Wisconsin, and published by the Desmond Publishing Company, was of extreme interest to those students of Political Economy. A most beautiful play filled with religious sentiment for the Christmas season was found in "Why the Chimes Rang", published by Samuel French Publishing Company, 28-30 38th St., New York City, the presentation of which play followed a study and analysis of the old classical story of the same name by Raymond McDonald Alden.

Iowa State University, through its Extension Division, sends out a helpful pamphlet, "A List of Plays for High Schools, ranking the plays according to the degree of sat-

(Continued on Page 474)

SIGHT READING AN ART.

Rev. F. Jos. Kelly, Mus. Doc.



Rev. F. Jos. Kelly

An accomplishment most necessary to the make-up of the practical musician is that of being able to read music at sight. Many claim to thus read music, but few really ever attain to perfection, not because the subject is surrounded by any great or insurmountable difficulties, but simply because of a faulty education in the elementary principles of the art. Commencing with music of the most simple construction, the pupil should proceed by stages of increasing difficulty onward. The development must be gradual to be perfect and abiding; each step must therefore be well prepared and the pupil come to the technical execution of what he designs to take as his study in sight reading, with all the elementary and theoretical knowledge essential to its exposition. This knowledge must include thorough acquaintance with scales, chords and intervals in all keys and modes, and the pupil must be capable of performing the same with fluency. There must be no hesitancy here, no confusion, no indecision of attack, but on the contrary, confidence, facility and firmness. The mental process that should accompany all performances, may be cultivated by reading music without an instrument in hand; it is the most certain method of encouraging its growth. The capacity to read music thus, implies that of "thinking sounds". The pupil should thus commence with a study of scales and chords, then pass on to simple tunes from which he will, with increasing facility proceed to others more difficult. If the pupil can arrive at a correct appreciation of the relative pitch of what he sees before him, he will have achieved his purpose, the same being to train the eye, ear and mind, to facilitate progress in reading music at sight.

The consistent study of sight reading forms habits and modes of thought of which the value cannot be overestimated. The formation of these habits and modes of thought should be commenced at quite early stages of study, when so far from being distasteful, they will be found interesting and even fascinating. It is the formation of these correct habits that a grave responsibility rests upon teachers, and especially upon those early teachers, upon whom devolves the duty of giving lessons to beginners. The same principals that govern the teaching of language, hold good when applied to the reading of music. Analysis comes first and synthesis follows. If these processes are

duly correlated, we have the good sight reader. If only one is strong and efficient, or if both have not been exercised sufficiently, separately and in conjunction, the result is the imperfect one familiar to all teachers. It is as true that "the letter killeth but the spirit giveth life" in regard to the study of music and its notation as of anything else.

One of the most valuable assets a pupil can have, is the power to analyze quickly the possibilities of a piece of music placed before him, for the first time. In fact, the whole secret of reading at sight is a quick perception of the musical contents of a piece to be performed, and an equally quick adjustment of the brains and fingers to meet the exigencies of the case. There are some pupils who never seem to get beyond the stage where every new piece of music offered them, presents a whole series of new difficulties to be surmounted for the first time. There is no reason why this should be, since almost all music follows a definite line of thought. The habit of analysis is an intellectual exercise of the utmost benefit, not only in music but in other things. Yet it should not make one probe into a work of art for the purpose of finding short-comings. True analysis is a seeking to find the thought lying back of the composer's mind, so that one will interpret a composition in a way to bring out its full beauty and meaning.

(To be continued)

THE CENTENARY

Of the Sisters of St. Dominic of St. Catharine of Sienna Community, St. Catharine, Kentucky.

Easter Sunday, April 7, 1822, saw the inception of the first congregation of the Sisters of Saint Dominic in the United States. On that day nine young ladies knelt at the feet of the Very Rev. Samuel Thomas Wilson, O. P., first provincial of Saint Joseph's Province, in response to his appeal for candidates to begin the work of the Order in the State of Kentucky.

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CONTRIBUTIONS—As a medium of exchange for educational help and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

THE CATHOLIC SCHOOL JOURNAL,
Member of Catholic Press Association.
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March, 1922

Vol. 21, No. 10.

Slowly but surely the drift in educational circles is towards the old time tried ways—the heralded improvement has proved a failure and gradually the tendency will be, we hope, towards saner ways in all degrees of education. There is much truth in what Dr. Butler of Columbia says when he remarked that a good many parents have chosen a college for their sons—where “the most inviting and satisfactory form of Country Club and incidental facilities for reading and study were to be found and as a result”, he remarks, “there has gone out into American life a very substantial group of those who have gained college degrees, but who are, to all intents and purposes, as undisciplined and uneducated both in mind and in morals as if they had enjoyed no advantages whatsoever.” Rather sharp statement and yet no one can deny it—sad as it sounds.

Methods and fads have been the cause of much inefficiency in elementary education. Too many iron-clad laws for the teacher—too many inspectors and supervisors—reports and statistics, until the personality of teacher and pupil has been almost eliminated. And to add to it all—along comes the agitation for Federal Control as if State Control—goodness knows, was not enough. In a recent book—“Our America and Our Constitution”—to be used by the pupils of the 7th and 9th grades, we are

told—“A country governed by the absolute power of an autocrat is an autocracy. One whose governmental functions are exercised by bureaus—committees created for certain particular purposes—is a bureaucracy”. We are yearly drifting that way to be candid about it—and Federal Control of education in addition to many other subjects is one step nearer to real bureaucracy.

An amusing episode comes to light in the instruction issued to the teachers of the public schools of a large Middle West city, by the superintendent, who forbids in future any campaigns of any kind of a propagandistic character. This order came as a result of an effort made to introduce a milk campaign into the school and have the teachers check up each morning the number of pupils who had milk for their meals and how much, etc. As a sort of palliative excuse the superintendent remarks that the general principles of education will naturally point out the value of various foods and hence milk should not be boosted to the exclusion of other foods. He evidently does not believe in any “Milk and Water” campaign—but it is really a sad commentary on public education when officers have to forbid such as recorded above and sadder yet that large numbers of the patrons of the schools can see no harm in teachers devoting some of their time to such fads and follies.

There is an old saying current among Americans that money talks—yes—and very often quite eloquently. If the public could be aroused to a notice of the financial side of the school question—an appreciation of the enormous amounts of money expended—one is inclined to think, a radical change would be demanded and economy practiced. Bankers and business men have been going about in schools giving brief talks to pupils on economy and thrift—when the very school buildings in which they address the pupils have been built on borrowed money—bonds that will not be redeemed in a generation. There seems to be a craze to build expensive school buildings everywhere and under every condition. Of the 220 millions of dollars raised by taxes in the State of Ohio upon the tax duplicate of 1921—the public schools of the State will receive, 94 millions—about 43 per cent of the total. Fifty-seven per cent is left for all other purposes. Really an extraordinary condition in the expenditure of public funds. In a railroad journey through this State some time since it was noted that most of the building being done was that of public school houses. We noted one under construction in a small hamlet and asking of a citizen of the place—why such expenditure—his reply was—“We want to beat—, a neighboring village, that last year built a new school but we don’t propose to let them get ahead of us”. Perhaps it may add to the spice of this incident to record another. While making a short visit to a prosperous town, a friend called our attention to the new school his parish was erecting. The remark was made to the

effect that it seemed to be a pretty expensive building, to which answer was made—“We don’t propose to let the public schools beat us—they put up a fine school last year down this street and we intend to go them one better”. Very good—but let us hope that the pupils finishing their school days in the new parish school may go “one better” the pupils of the school “down the street”.

Recent text books on American History have developed a sort of historical near-sightedness or paralysis of the Historical nerve. Here is one—by Everett Barnes—not to be mistaken for the reliable history by Barnes of former days—that records these interesting facts (?). About the 1812 War—we are told—it was a mistake. It was a case in which righteous anger overcame judgment. Some hot-blooded young Statesman from the Southern States—among whom were Henry Clay of Kentucky and John C. Calhoun of South Carolina, urged that the war be declared and they had their way—(page 151). “In but one instance did the Americans win a glorious victory and this was a wasted battle. It was a needless victory, it counted for nothing for the war was over. Reference is made to the battle of New Orleans. Mr. Everett Barnes should have stated that Old Hickory Jackson forgot to use the “Wireless” that day or else he would have known the treaty was signed and the war was over. It was a piece of inexcusable forgetfulness, etc.

The subject of vocational training or guidance has had its day and its opponents have grown courageous enough to attack the much overworked idea, for that what it amounts to, an idea. The strongest argument against it lies in the fact, that it is too mechanical, and subordinates all education to economic success, a good job, big business, etc. It reduces all education to an industrial basis. As one writer puts it, why not divert a few of the millions spent in this way to religious guidance? Merely being able to work at a job never was known to save or conserve the firmer human elements of a single life. This observer remarks that: “the vocational idea reminds him of the man in the circus who was paralyzed and atrophied, all except his big right arm. This he could swing like a sledge hammer. The one-sided vocational development of a youth may enable him to deliver his required number of big sledge-hammer blows in a shop or factory, conducted primarily in the interest of goods to be sold. But the atrophy of the neglected parts of his nature, such as the fundamental instincts for play, sociability and religion—this one-sidedness leaves him a sort of human monstrosity, pathetic, weak, and lacking in his spiritual comeliness.”

“Each may choose his patron saint for himself; they are of every sort, so that every sort of man and woman may see in all these mirrors of Christ’s perfectness that which may most surely draw him or her to the love of Christ.”

CATHOLIC TEACHERS and STUDENTS' EDUCATIONAL CRUISES

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The daily program on shipboard will consist of Mass (on deck in pleasant weather), lectures, concerts, games, moving pictures, etc., rosary and benediction in the evening. While the exercises will be carefully arranged, they will be devoid of everything like strict discipline, thus giving the students all necessary latitude for rest, reading, writing, etc.

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SUGGESTIONS FOR SEAT WORK IN LANGUAGE

Seat work should be provided for all pupils whose time is not required for the preparation of their regular daily lessons. This means that all grades of pupils will need to be provided for. Of course, most attention must be given to the needs of the primary children.

Seat work should be designed not merely to keep children busy but to keep them busy at something worth while. No device for seat work should be adopted unless it is clear that it will teach something useful or give needed drill.

Material for seat work should be provided by the teacher before she ever goes to her school. She will find it necessary to keep adding to her supply but she should not begin her school without making preparation for keeping her pupils busy. To pay for the necessary materials she may very properly ask her school board to give her \$5 to be spent in the purchase of equipment.

The seat work material should be kept in boxes neatly arranged and labelled so that the teacher may select what she wants without any waste of time. It should be distributed when needed and collected when the pupils have done with it. The teacher may, however, encourage the pupils to prepare their own materials, which is, in itself, a good form of seat work.

When work has been assigned to pupils it should be inspected by the teacher. It is not fair to the children to have them work out some of your plans and devices and then to have their work destroyed without being seen by anyone except themselves. Do not fail to inspect all work done by your direction.

Another mistake sometimes made by teachers is to permit children to take up something new every time they seem momentarily to tire of the work assigned. This changing from one line of work to another, whenever the impulse strikes the pupil, cultivates a habit of mental shiftlessness and makes it hard for the pupil to fix attention on ANY work for any length of time.

If there are older pupils in the school the teacher may train one or more of them to aid her occasionally with the seat work. They may distribute it, observe it, help in the difficult places or collect the materials. In this way the teacher may be able to give more undivided attention to her class work.

The plans and devices for seat work in language which are given here by the faculty of the Waupaca county, Wis., normal and are recommended to teachers, are offered in the hope that they may prove helpful in determining what to do and how to do it in the effort to keep all pupils at work upon something both pleasant and profitable.

LANGUAGE

1. Have a number of action words and words derived from them. Have these on word cards, to be arranged in this manner:

walk—walked—walking—walks—walker.
play—played—playing—plays—player.

2. Write a list of words ending with ed. One in ing.

3. Have the children fill in the blanks which represent adjectives found in reading lesson, as:

— — — pumpkins, which would be large,
plump, golden checked.

— — — cow, which would be old, white cow.

4. To help the children see words in groups, have the

children fill out the blanks which may be phrases taken from the reading lesson. For instance:

into — — — (into the yard)
with — — — (with a load)

5. Write groups of words which tell when and where:
at noon, on a log, in the garden.

6. Write the beginning and closing of each paragraph.

1. The — — — pumpkins.
2. Did — — — Jonas.

7. Divide a paper into three equal parts. In the first column write the names of the months. In the second, write the abbreviations for these. In the third, write the number of days each has.

8. Write lists of names of things.

9. Write lists of actions.

10. Write names of trades and occupations.

11. Write names of seasons with simple characteristics of each.

12. Write stories from pictures.

13. List names of flowers or other natural objects of a certain color.

14. For each word taught, have cards containing the written word and a picture of the object. Let the children copy the card they select.

15. Give the children picture cards and let them write names of all things they can see on the card.

16. Place the names of familiar objects on the board and require sentences to be written containing these.

17. Write names of four-legged animals, of two-legged animals, of six-legged animals, of animals that have no legs.

18. One day tell the children (without previous preparation or warning), to write the names of all the things they remember having seen on the way to school. Collect the lists and tell them they are to do the same tomorrow. See how many more they can recall at the next exercise.

19. Have children draw a picture and write a story about it.

20. Write the names of animals that fly, that jump, that run, that swim, that creep.

21. Write the names of animals that sing, that growl, that howl, that talk, that laugh.

22. Write the names of different trades that men work at and under each the tools they use.

23. Write a list of objects that are red, that are blue, that are green, etc.

24. The teacher writes on the board a list of things of which the child is to tell the color, as the sky, blood, grass, snow, iron, silver, Mary's dress, etc.

25. Ask the pupils to write all they can about the differences of any two animals, as a cow and a butterfly; also ask them to write all they can about the likenesses of any two animals, as a horse and a cow.

26. Let each child make a record, in a blank book of all the new words learned each day. The words may be written in columns and sounds of letters and accent be marked from the dictionary and the definition written opposite.

27. Write a neat little letter on the blackboard and let the pupils copy it. Then see if the copy is exact as to punctuation, etc. Few children will make an exact copy the first time.

28. Write a word of moderate length upon the board

and have pupils see who can make the most anagrams.

29. On a sheet of paper write the singular and the plural forms of some noun the children have in their reading lesson. Give the children paper and scissors and let them cut ten (or any number) of the objects. On another day let them group these objects and paste on the sheet of paper, one in the first, two in the second, etc. This will help with numbers. Then another day let them write the number of objects and the correct number form under each group. For example: one apple, two apples, etc.

30. Make several copies of verb endings, and several copies of verbs and let the children put them together to make new words, as walk-ed, fly-ing, talk-er, sail-s, etc.

31. Let the children write as many action words as they can think of. Then write each word again adding s, er, ing, and ed wherever it will make a word.

32. Let the third grade write as many words as they can, beginning with the most common prefixes. Words with the most common suffixes may be used in the same way.

33. Draw the pictures of or write the names of three things that are hot, cold, soft, hard, sweet, sour.

34. Draw the pictures of, or write the names of things which are made of iron.

35. Draw the pictures of, or write the names of things which are made of glass.

36. Draw the pictures of, or write the names of the things which give heat.

37. Write a list of the different kinds of stores in your town.

38. Draw the pictures of, or write the names of the vegetables used as food.

39. Write the names of the birds you know.

40. Write the names of animals you know.

41. Write the names of the different pieces of money used in the United States.

42. Write a list of boys' names.

43. Write a list of girls' names.

44. Write the names of the people in your family.

45. Write a sentence telling what each of the following like to eat:

A spider, a bird, a fly, a mouse, a hen, a horse, a dog, a cat.

46. Direct the class to supply the missing letter in the following words:

haven't, 'twas, they're, didn't, isn't, you're, I'll, you'll, they'll.

47. Outline short stories by topics.

48. Write a sentence telling what each of the following can do:

Robins, flies, bees, fish, cats, frogs, squirrels.

49. Write five sentences telling things a girl can do when she grows up.

50. Write five sentences telling things a boy can do when he grows up.

51. Write five sentences telling why you do or do not like winter or spring.

52. Make a list of the different workmen who helped build your schoolhouse.

53. Make a list of the materials used in building your schoolhouse.

54. Make a list of things made of wool.

55. Make a list of things made of cotton.

56. Name the animals on a farm and draw pictures of them.

57. Write the following questions on the board. Direct the pupils to answer each question with a complete sentence:

What is a baby horse called?
What is a baby cow called?
What is a baby goat called?
What is a baby bear called?
What is a baby dog called?
What is a baby cat called?
What is a baby chicken called?

58. Write the following questions on the board and direct the pupils to answer each with a complete sentence:

What can a horse do that you can't?
What can a sheep do that you can't?
What can a cat do that you can't?
What can a cow do that you can't?

59. Write the following questions on the board and direct the children to answer each question with a complete sentence:

What do you do with a knife?
What do you do with a fork?
What do you do with a pen?
What do you do with a napkin?
What do you do with a rope?
What do you do with a broom?

60. Tell the children to follow the directions which you put on the board:

Write three signs of spring.
Write three signs of summer.
Write three signs of autumn.
Write three signs of winter.

61. Have the children write a familiar poem from memory.

62. Write the following questions on the board. Require the children to copy each question and answer each question with a complete sentence:

What is wrong with the boy who cannot hear?
What is wrong with a boy who cannot see?
What is wrong with a boy who cannot speak?
What is wrong with a boy who cannot walk?

63. Write lists of words that rhyme.

64. Write lists of things seen in a window, on a table, on the way to school.

65. Children write calling cards for mother.

DICTIONARY WORK FOR 4TH AND 5TH GRADES

Rewrite the following sentences substituting for the word in bold face another word with the same meaning.

1. The **summit** of the mountain is bare.
2. A **cataract** fell from the **precipice**.
3. We saw some **lofty** mountains.
4. The hunter killed a **huge** bear.
5. I read an interesting **narrative** yesterday.
6. He made no **response**.
7. She is a **reliable** girl.
8. Do not hesitate to take your parents' **advice**.

The above exercise is merely suggestive. To have pupils look up meaning of lists of words has very little value. They must be taught to discover the meaning of the word in its relation to the sentence group in which it is found.

THEY DIDN'T THINK

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor.
"Oh, no," said the mother,
"You must stay with me;
Little birds are safest
Sitting in a tree."

"I don't care," said Robin,
And gave his tail a fling.
"I don't think the old folks
Know quite everything."

Down he flew, and Kitty seized him,
Before he'd time to blink.
"Oh," he cried, "I'm sorry,
But I didn't think."

—Phoebe Cary.

ARBOR DAY—CHOOSING THE ARBOR DAY TREE

Hazel Dysart

(This excellent Arbor Day exercise is published at this time to accommodate schools in both the South and the North. In some states Arbor Day is celebrated in March, while in Northern states it comes along in April.—Editor.)

Characters

Spring.

Servants of Spring—Wind (boy), Rain (boy), Sunshine. Emissaries to Choose Arbor Day Tree—Boy and Girl.

The Dryads (souls of trees)—Oak, Pine, Holly, Maple, Willow, Fruit Tree (apple).

Note—Oak, Pine and Holly may be boys if it is so desired.

Chorus—Boys and girls representing Tree Dryads.

(If parts and choruses cannot be sung they may be recited.)

Suggestions

The stage is set with a background of trees, potted palms, greenery of any kind. If possible, have boughs or branches of trees other than evergreens for the Dryads to crouch behind. The floor is covered with green, and if the flowers can be placed to look as if growing out of the grass it will add to the attractiveness of the scene. If the weather is fine so that the play could be given out of doors it could be staged against a clump of trees very prettily.

Spring is dressed in long, white draperies, with flowers, either real or artificial, sewed over her gown; her hair is garlanded with flowers.

Wind wears a gray suit, with gray streamers floating from his hair and shoulders; carries an old fashioned bellows.

Rain wears a suit of pale blue, with tinsel splashes of rain sewed all over it. He carries bits of tinsel like confetti in his pockets and as he speaks he skips about shaking his fingers and letting the confetti fall like raindrops.

Sunshine wears a dress of yellow and a golden pointed crown made of pasteboard and covered with gold paper.

Wind and Rain may be boys; Spring and Sunshine girls; or if desired, all may be girls.

The Dryads, which in mythology are female characters, may be represented by both boys and girls for school purposes. The girls wear white dresses, green scarfs about the shoulders and an overskirt of green cut in the shape of three or four large leaves of the tree represented. These will not be difficult to cut. Green headresses of smaller leaves cut out of paper crown them. Each has something distinguishing to carry. If some are boys they wear long green cloaks made of the paper leaves, and leaf crowns. Oak is garlanded with a string of acorns; Pine carries several cones; Apple carries spray of blossoms, real or artificial; Willow a spray of catkins; Holly is decorated with bunches of red berries, or sprays of holly, and Maple has gorgeous autumn maple leaves, artificial.

The action should be gay and spirited. The Boy and Girl should move about easily and act as tho in a forest, looking about at the flowers and trees, and suiting action to the words spoken.

The second part, the Planting of the Tree, can be used in connection with the first part, or separately as a tree-planting exercise.

PART ONE

(Enter Spring, attended by Wind, Rain and Sunshine.)

Spring sings—(Tune, Music in the Air)—

I bring the gracious Springtime,
Don't you feel its message sweet?
With Wind and Rain and Sunshine
I come each little tree to greet.
Chorus, with Wind, Rain and Sunshine

Wake, oh wake, for Spring is here;
Join us in our joy and cheer.
Wake, oh wake; each little tree,
Add to Springtime's song of glee!

(Trees wake slowly as Spring sings the second verse, rising from behind their trees.)

The flowers and grass are springing
To cover Earth with beauty rare,
And now you'll soon be bringing
Your bright green leaves so fair.
Chorus—Dryads joining in.

Wind—(Skips in front of the Dryads from one side of stage to other, swirling draperies about him.)

Up the dale and down the bourne,
O'er the meadow swift I fly;
Now I sing, and now I mourn,
Now I whistle, now I sigh.
Through the blooming groves I rustle,
Kissing every bud I pass—
As I did it in the bustle,
Scarcely knowing how it was.
Bending down the weeping willows,
While my vesper hymn I sigh;
Then unto my rosy pillows
On my weary wings I hie.

—Adapted from "Song of the Summer Winds," by George Darley.

Rain (scattering raindrops)—

Laughing raindrops, light and swift
Through the air they fall and sift,
Dancing, tripping
Bounding, skipping
Through the street
With their thousand merry feet.
Every blade of grass around
Is a ladder to the ground;
Clinging, striding,
Slipping sliding,
On they come
With their busy, pattering hum.
In the woods, by twig and spray,
To the roots they find their way;
Rushing, creeping,
Doubling, leaping,
Down they go
To the waiting life below.

—Selected.

Sunshine—

The sun's warm rays,
Which I bring in my train,
Warm to new life again
After the rain.
I scatter my largess,
So golden and bright,
And the sap springs anew;
Leaves ope to the light.
Drink of the nectar
Life-giving I bring,
And put forth your glories,
'Tis Spring! 'Tis Spring!

Song (three Dryads step forth; tune, "Jingle Bells")—

Thank you, gentle Spring,
Sunshine, Wind and Rain;
We are glad to have
You back with us again.
Arbor Day is here,
We all look our best;
Clothed in verdant loveliness
We have waked from winter's rest.
Chorus—All the Dryads of Chorus
Arbor Day! Arbor Day!
Best of all the days!
Little Dryads of the trees,

We love to sing thy praise.
Trees will honored be,
Over our broad land;
That's the reason we
Here so proudly stand.
We will ever grow
Tall and straight and strong,
With the help of Wind and Rain
And the Sunshine all day long.

Chorus

Boy—

(Dryads all get hastily behind their trees as the Boy enters speaking, looking about him and beckoning, urging the little Girl to follow him.)

Spring, the beautiful Spring is coming,
The sun shines bright and the bees are humming,
And the fields are rich with early flowers,
Beds of crocus and daisies white,
And, under the nodding hedgerow, showers
Of the ficary golden bright.
Come, come, let you and me
Go out, and the promise of Springtime see,
For many a pleasant nook I know
Where the hooded arum and bluebell grow,
And crowds of violets white as snow;
Come, come, let's go!

(Beckons eagerly.)

Let's go, for hark!

I hear the lark;

And the blackbird and the thrush on the hillside tree
Shout to each other so merrily;

And the wren sings loud

And a little crowd

Of gnats dance cheerily.

(Girl enters, skipping.)

Come, come along with me,

For the tassels are red on the tall larch tree,

And in homesteads hilly

The spathed daffodily

Is growing in beauty for me and thee.

—Mary Howitt.

Girl—

Look all around thee! How the spring advances!

New life is playing thru the gay, green trees,

See how, in yonder bower the light leaf dances

To the birds' tread, and to the quivering breeze!

How every blossom in the sunlight glances!

The winter-frost in his dark cavern flees,

And earth, warm-hearted, feels thru every vein

The kindling influence of the vernal rain.

—Ludwig Tieck.

Boy—

See, here is Spring! By her garments fresh

And the fragrance which wafts from her hair,

I know we have found her whom we seek;

She will call out each Dryad fair.

Girl—

Is it true that each tree in this forest so grand

Conceals a Dryad within its heart?

Boy—

A fair nymph, the spirit of the tree,

Dwells in each 'neath its coat of bark.

Spring—

I am sure each Dryad will gladly respond

If you tell them why you are here;

Speak to them softly, and each little nymph

Will be soon creeping forth. Have no fear!

Boy and Girl sing (tune, "My Bonnie")—

The Springtime has brought us the flowers;

The songbirds are with us once more;

Our school seeks a beautiful sapling

For planting e'er Arbor Day's o'er.

Chorus

Come forth, come forth.

Come forth fair Dryads, we pray, we pray.

Come forth, come forth,

Come forth this bright Arbor Day.

(Dryads creep from behind their trees as the second verse is sung and all sing the Chorus.)

Of trees there are so very many,
And all are so noble and grand,
I'm sure that each one will be chosen
By some school thruout our broad land.

Chorus

Dryads (stepping in line toward the children. Chorus groups at back of stage. As each tree is mentioned the one represented points to himself)—

(Tune, Jingle Bells)

Spirits of the trees,

We come at your call.

One of us you may take,

You can't have us all. (Shake heads.)

Holly bright, and Oak,

Maple Willow, Pine,

And the fruitful Apple Tree,

Pray choose one from this line.

Chorus—All Dryads

Oak Dryad—

A glorious tree is the old gray oak;

He has stood for a thousand years—

Has stood and frowned

On the trees around,

Like a king among his peers.

As around their king they stand so now,

When the flowers their pale leaves fold,

The tall trees round him stand, arrayed

In their robes of purple and gold.

He has stood like a tower

Thru sun and shower,

And dared the winds to battle;

He has heard the hail,

As from plates of mail,

From his own limbs shaken, rattle;

He has tossed them about, and shorn the tops

(When the storm has roused his might)

Of the forest trees, as a strong man doth

The heads of his foes in fight.

—George Hill.

Willow—

The brook is brimmed with melting snow,

The maple sap is running,

And on the topmost elm a crow

His coal black wings is sunning.

A close green bud, the Mayflower lies

Upon its mossy pillow;

And sweet and low the southwind blows

And thru the brown fields calling goes.

"Come Pussy! Pussy Willow!

Within your close brown wrapper stir,

Come out and show your silver fur;

Come Pussy! Pussy Willow!"

Soon red will bud the maple trees

The bluebirds will be singing,

And yellow tassels in the breeze

Be from the poplars swinging;

And rosy will the Mayflower lie

Upon its mossy pillow;

"But you must come the first of all—

Come, Pussy!" is the southwind's call—

"Come, Pussy! Pussy Willow!

A fairy gift to children dear,

The downy firstling of the year—

Come, Pussy! Pussy Willow!"

—Selected.

Holly—

The holly! the holly! oh, twine it with bay—

Come give the holly a song;

For it helps to drive stern winter away,

With his garments so somber and long;

It peeps thru the trees with its berries of red,

And its leaves of burnished green,

The Catholic School Journal

When the flowers and fruits have long been dead,
And not even a daisy is seen.
Then sing to the holly, the Christmas holly,
That hangs over peasant and king.

The ivy lives long but its home must be
Where graves and ruin are spread;
There's beauty about the cypress-tree,
But it flourishes near the dead;
The laurel the warrior's brows may wreath,
But it tells of tears and blood;
I sing the holly, and who can breathe
Aught of that, that is not good?
Then sing to the holly, the Christmas holly,
That hangs over peasant and king.

—Eliza Cook.

Apple—

What plant we in this apple-tree?
Sweets for a hundred flowery springs
To load the May wind's restless wings,
When from the orchard row he pours
Its fragrance thru our open doors;
A world of blossoms for the bee.
Flowers for the sick girl's silent room
For the glad infant sprigs of bloom,
We plant with the apple-tree.

What plant we in this apple-tree?
Fruits that shall swell in sunny June,
And redden in the August noon
And drop, when gentle airs come by,
That fan the blue September sky,
While children come, with cries of glee.
And seek them where the fragrant grass
Betrays their bed to those who pass
At the foot of the apple-tree.

—W. C. Bryant.

Pine—

There he stood, in his cloak and plume,
Robed and wrapped in a stately gloom,
In the passing wind his branches rang,
And this is the song that the pine-tree sang:
"Life is no play-day,
Revel or heyday!
Virtue and right—to battle for these,
Wake, O strong soul, from thy dreams and thine ease!
Here, then, stand I
Sworn to a cause one should live for or die.
I change not my mail by day or by night;
I stand in the wood like a challenging knight,
Till the world swears allegiance to virtue and right!"

—James Buckham.

Maple—

The Maple puts her corals on in May,
While loitering frosts about the lowlands cling,
To be in tune with what the robins sing,
Plastering new log-huts 'mid her branches gray;
And when the Autumn southward turns away,
Then in her veins burns most the blood of Spring,
And every leaf; intensely blossoming,
Makes the year's sunset pale the set of day.

—J. R. Lowell.

(Boy and Girl speak to each other.)

Boy—

Each tree speaks so well,
That I really can't tell
Which we should choose
For planting this day;
What do you say?

Girl—

We must choose by lot
The tree for the spot
In our school-yard.
Spring's flowers we will use,
And the daisy shall choose.

(Spring passes before the Dryads and each Dryad pulls a flower from her gown, the Daisy being taken by the Apple-Tree, or whatever tree is to be planted if that

tree is among those represented. The name can be substituted in the verse.)

Boy—

The Daisy chose the Apple Tree
Come, Dryad, come with me.

(Boy and Girl each take Dryad's hands and lead to right.)

All Dryads, with Spring, Wind, Rain and Sunshine (Tune "Lightly Row.")

Little Tree, Comrades we
Send our best wishes with thee,
As you so stately grow
Don't forget us, tho.
We'll be crowning hill and dale,
Guarding every greenwood vale,
Dryads we, Dryads we,
Spirits of the trees.

(As they sing last verse, Boy, Girl and Dryad walk slowly out.)

Every spring, we will bring
Buds and leaves to deck the Spring.
Every tree, you shall see,
Beautiful shall be.
Let us ever strive to give
Shade and beauty while we live.
Dryads we, Dryads we,
Spirits of the Trees.
Curtain

PART TWO

(As they march out to where the tree is to be planted, they all sing. The Dryad of the tree stands beside the tree to be planted. All children group about a raised platform at one side of the tree.)

Arbor Day

(Tune, "Maryland, My Maryland.")

We come on this fair day in Spring,
Arbor Day! Bright Arbor Day!
Our voices with thy praises ring,
Arbor Day! Bright Arbor Day!
We come to plant the trees and flowers,
To be a joy for future hours;
To fill this State with Nature's bowers.
Arbor Day! Bright Arbor Day!

With joy this greenery we plant,
Arbor Day! Fair Arbor Day!
A gift to all we freely grant,
Arbor Day! Fair Arbor Day!
We plant the beauty of the trees;
Plant fragrance for the summer breeze;
Plant homes for birds, and sweets for bees.
Arbor Day! Fair Arbor Day!

Oh, may this tree so proudly stand,
Arbor Day! Glad Arbor Day!
Our tribute to this Freedom's land,
Arbor Day! Glad Arbor Day!
May we, like it, grow to the light,
And ever firmly stand for right;
And make the world a bit more bright.
Arbor Day! Glad Arbor Day!

(Five Dryads now come forward on the platform and speak "Plant a Tree," by Lucy Larcom. Each Dryad has his word on his breast in gold letters, Hope, Joy, Peace, etc. They speak as to the tree.)

First Dryad—

He who plants a tree
Plants a hope.
Rootlets up through fibres blindly grope;
Leaves unfold into horizons free.
So man's life must climb
From the clods of time
Unto heavens sublime.
Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be?

Second Dryad—

He who plants a tree
Plants a joy;

Plants a comfort that will never cloy—
Every day a fresh reality.
Beautiful and strong,
To whose shelter throng
Creatures blithe with song.
If thou couldst but know, thou happy tree,
Of the bliss that shalt inhabit thee.

Third Dryad—

He who plants a tree
He plants peace;
Under its green curtains jargons cease,
Leaf and zephyr murmur soothingly;
Shadows soft with sleep
Down tired eyelids creep,
Balm of slumber deep.
Never hast thou dreamed, thou blessed tree,
Of the benediction thou shalt be.

Fourth Dryad—

He who plants a tree,
He plants youth.
Vigor won for centuries in sooth;
Life of time that hints eternity!
Boughs their strength uprear,
New shoots every year
On old growths appear.
Thou shalt teach the ages, sturdy tree,
Youth of soul is immortality.

Fifth Dryad—

He who plants a tree,
He plants love;
Tents of coolness spreading out above
Wayfarers he may not live to see.
Gifts that grow are best;
Hands that bless are blest;
Plant; Life does the rest!
Heaven and earth help him who plants a tree
And his work its own reward shall be.

—Lucy Larcom.

(As the tree is planted, all march around it, each one
throwing in some earth. All sing as they march.

Tree-Planting

(Tune, "My Country, 'Tis of Thee.)
Joy for the sturdy trees;
Fanned by each fragrant breeze,
Lovely they stand.
The song birds o'er them trill;
They shade each tinkling rill;
They crown each swelling hill.
Lowly or grand.

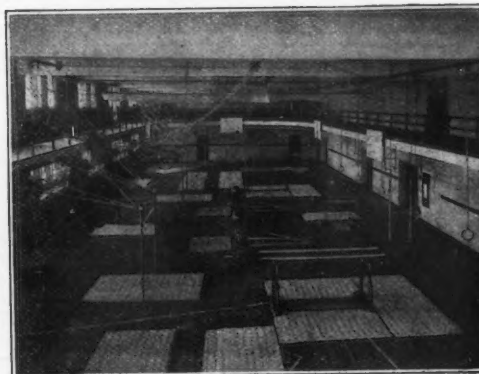
Plant them by stream and way,
Plant them where children play,
And toilers rest;
In every verdant vale,
On every sunny swale,
Whether to grow or fail
God knoweth best.

Select the strong, the fair;
Plant them with earnest care—
No toil is vain;
Plant in a fitter place,
Where, like a lovely face
Set in some sweeter grace,
Change may prove gain.

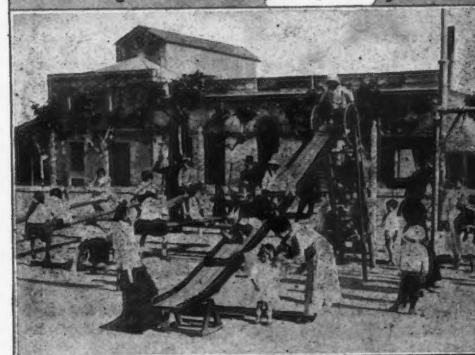
God will his blessing send;
All things on Him depend—
His loving care
Clings to each leaf and flower,
Like ivy to the tower—
His presence and His power
Are everywhere.

—Samuel Francis Smith.

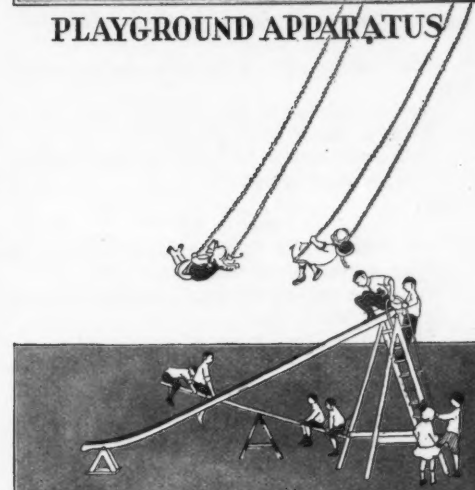
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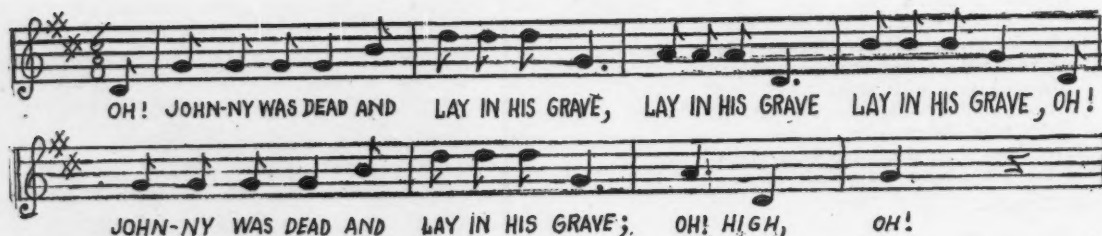
WE WILL SUGGEST A SUITABLE OUTFIT
IF YOU WILL TELL US THE CONDITIONS.

The Catholic School Journal

DRILLS, GAMES AND EXERCISES

May Ermentrout Smith, Physical Director

SINGING GAME



SINGING GAME

Formation—Single circle.

Johnny—Any boy.

Old Woman—Any girl.

Tree—Either boy or girl.

Stanza I

Oh! Johnny was dead and lay in his grave,

Lay in his grave, lay in his grave;

Oh! Johnny was dead and lay in his grave,

Oh! high! Oh!

Pupils in circle take hands and march around to left, singing stanza I, while the pupils representing Johnny and the Tree are in the center. Johnny lying on the floor under the Tree. The Tree raises arms over Johnny.

The Old Woman is seen in the distance outside of circle, coming toward the circle.

Stanza II

There grew an old apple tree over his head,

Over his head, over his head;

There grew an old apple tree over his head,

Oh! high! Oh!

Pupils continue marching. Johnny and Tree the same. Old Woman approaching nearer.

Stanza III

The apples were ripe, beginning to fall,

Beginning to fall, beginning to fall;

The apples were ripe, beginning to fall,

Oh! high! Oh!

The circle pupils stop, raise arms and do the same as the Tree.

The Tree shakes fingers, also slightly sways as if shaken by the wind, to make the apples fall.

The Old Woman enters the circle and approaching Johnny and the Tree, walking around inside of circle, watching the apples fall.

Stanza IV

There came an Old Woman a-picking them up,

Picking them up, picking them up;

There came an Old Woman a-picking them up,

Oh! high! Oh!

(Circle; Johnny; Tree; same as stanza III.)

The Old Woman goes around Johnny and the Tree, picking up the apples and putting them in her apron.

Stanza V

Johnny got up and gave her a thump,

Gave her a thump, gave her a thump;

Johnny got up and gave her a thump,

Oh! high! Oh!

Johnny jumps up and chases the Old Woman around the inside of the circle during the singing of stanza V, trying to reach her and tag her.

The Tree and circle watch the chase with hands at side.

Stanza VI

Which made the Old Woman go hippity-hop,

Hippity-hop, hippity-hop;

Which made the Old Woman go hippity-hop,

Oh! high! Oh!

Johnny, satisfied at punishing the Old Woman for stealing his apples, goes back to the Tree and lies down again.

The Old Woman hippity-hops around the circle until end of stanza.

Then Johnny, Tree and Old Woman choose another to represent them, and the same continues as before.

"Old Man" may be substituted for "Old Woman," or the name of any animal. The word "thief" can also be substituted.

Johnny on jumping up may pick up a stick of wood, a newspaper twisted, or a beedle—a piece of cloth about 15 inches long and 2 inches in diameter stuffed with horsehair, with which he thumps her on the back. Caution against thumping on the head. If the Old Woman is quick she can avoid being thumped.

GAME—BUTTERFLIES AND FLOWERS

Formation—Circle; arms' length apart.

Butterflies—Boys.

Flowers—Girls.

Leader (center)—Either boy or girl.

Safety zone—Lines drawn about ten feet on two opposite sides.

Signal from leader, the Boys fly in and out the circle; they may cross the inside of circle, but may only pass on the outside of the circle around one Flower (girl) and then must again come to the inside, flying in and out. At signal from leader each Flower tries to catch a Butterfly, who seeks safety beyond the line bounding the "zone."

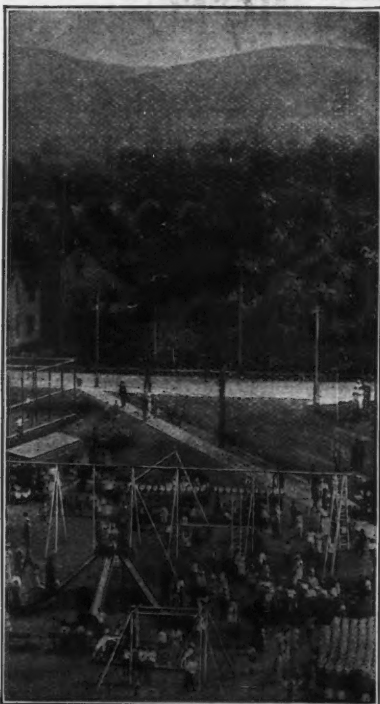
If caught, the Butterflies must go to the center of the circle and form an inner circle of plants around which the Butterflies may fly, but as they are just plants, they (the plants) may not try to catch any Butterflies.

If not caught, the Butterflies and Flowers come back to the circle. The Flowers taking their circle places and the Butterflies again flying in and out.

The game is repeated, the boys trying not to be caught, but gradually the inner circle formed by the plants (the Butterflies who have been caught) is getting larger and larger, so that by the time all are caught it is almost as large as the outer circle. When all have been caught excepting one, the boys become the Flowers and the girls the Butterflies.

The one who was not caught becomes the new leader. If there is music, the stopping of the music and the renewal of the music may be used as a signal.

The catching consists of merely tagging not holding. The holding might crush the Butterfly.



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OVER THE HILL

"Traveler, what lies over the hill?

Traveler, tell to me:

I am only a child—from the window sill
Over I cannot see."

"Child, there is a valley over there,

Pretty and wooded and shy;

And a little brook that says, 'Take care,
Or I'll drown you by and by.'"

"And what comes next?" "A little town,

And a towering hill again:

More hills and valleys, up and down,
And a river now and then."

"And what comes next?" "A lonely moor

Without a beaten way;

And gray clouds sailing slow before
A wind that will not stay."

"And then?" "Dark rocks and yellow sand,

And a moaning sea beside."

"And then?" "More sea, more sea, more land,

And rivers deep and wide."

"And then?" "Oh, rock and mountain and vale,

Rivers and fields and men,

Over and over repeat the tale,

And round to your home again."

—George MacDonald.

A CONVERSATION

Each time I cross the old stone bridge

The brook calls up to me:

"Hello, there, aren't you weary here,

Where you toil from year to year?

Come follow me, and you will be

From all your labor free!"

Each time I answer him this way:

"Oh, that is very well:

If I should follow you, I know

Forever wandering I'd go

Through woodland, vale, and distant plain,

And ne'er return again!"

Then once again he says to me,

"I'll show you wonders far;

We'll join the river, and you'll see

The cities where great wonders be,

Where dreams come true with sorrows few,

And fame and riches are!"

And once again, I say to him:

"You think I want to roam—

You're wrong, my friend, for love is here,

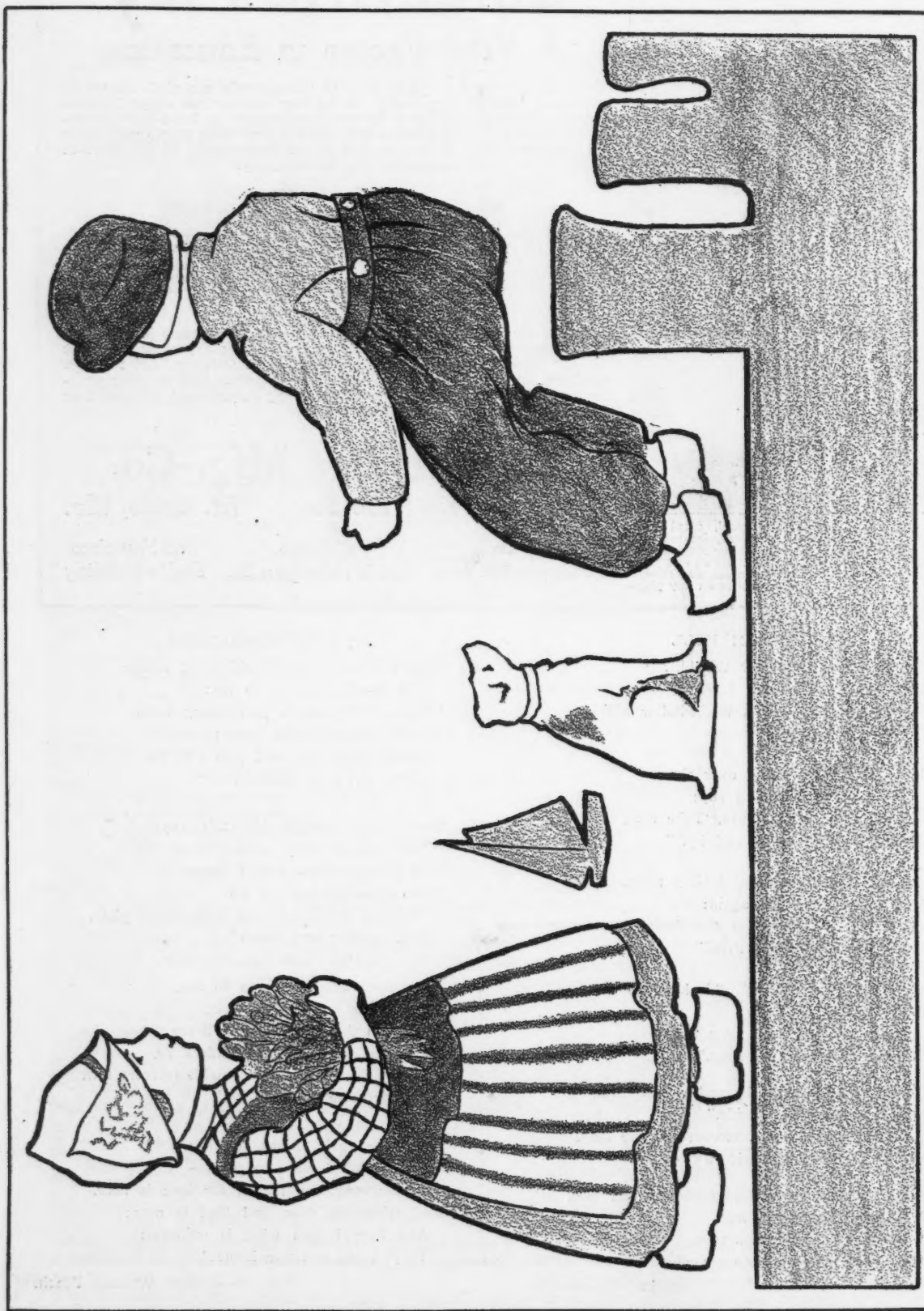
And friendship true, and God is near;

And here I own what is unknown

To you and yours—a home!"

—Arthur Wallace Peach.

COLORED PICTURE CUT.



Carbon or hectograph copies of these out-lines may be given to the pupil to trace, color, cut and mount. Let the little girl wear a yellow hat, yellow hair and shoes, a red waist and purple trousers. The dog is yellow and black, and the boat is a very light purple. Use colors, crayons for coloring. Outline with a very heavy black outline before cutting.

Cut from brown paper the wharf and posts and paste across the bottom of a sheet of blue construction paper a piece of blue oatmeal paper. Paste the girl, dog and boat shown in the illustration on the paper. Draw a line for the horizon. Draw a line under the boat for the horizon and the line from the boy's hand to the dog.

OUTS FOR MARCH POSTER



PICTURE STUDY FOR ART AND LANGUAGE

Miss Elsie May Smith

A DISTINGUISHED MEMBER OF THE HUMANE SOCIETY—LANDSEER

Of all the painters of animals there is none who has endeared himself in the hearts of the people more than Sir Edwin Landseer. During his lifetime all Europe and America were flooded with his pictures, or reproductions of them, and they are still very popular. In great measure, their popularity is due to their strong human appeal, for the critics are not wholly satisfied with them, and the vigor and freshness of their treatment. This touch of humanity, so pronounced in nearly all of them, makes the chief figures, tho they be dogs, horses, deer or monkeys, seem to partake of human qualities and intelligence, or feeling, as the case may be. Thus some have complained that Landseer's animals are not truly animals, but human beings portrayed under the guise of animals, and that they are too inaccurate and unworthy representations to be the work of a man of artistic sincerity.

Each must judge for himself whether this criticism is just or not. Perhaps if we studied animals as carefully and as profoundly as Landseer did, we, too, would find in them traits of almost human quality, and should be no longer inclined to regard Landseer's representations as overdrawn. On the other hand, there have been great animal painters of equal knowledge and skill who have represented animals more nearly as we ordinarily think of them without making them seem human in their characteristics. While these artists have not always enjoyed the popularity with the people that Landseer has, yet they are as great in their way as he is in his. Then, too, the question of the reason of animals is still a debatable one, and very diverse opinions are held by equally competent and trustworthy observers. There is opportunity likewise for idealism in art, and Landseer may be justified on this ground if he read into his animals more than they actually possessed in the matter of humanity and loveliness. Such at least is the opinion of some who admire his pictures.

Landseer was fond of choosing unusual titles for his pictures. Thus he calls the subject of our study, "A Distinguished Member of the Humane Society," no doubt referring to the many deeds of daring, of kindness and of considerate care for others that are performed by the faithful dog. It is well known that a good dog is often instrumental in saving life and that he will punish cruelty and other mean traits as effectively as his human friends. Notice carefully this noble animal. How natural and life-like he is! His protruding tongue suggests to our minds that he is panting for breath, no doubt having just returned from some deed of heroism (shall we call it?), some deed that has won for him the right to be considered "a distinguished member of the Humane Society." As we look more closely we note that he is lying upon a sea-wall and that the sea stretches away behind him. Perhaps he has just saved some one from drowning! The wall provides a fine resting place for him after his arduous labor and we are glad to see him there,—a splendid, majestic figure tho now with a strained, tired look in his face from the exhausting toil from which he has just returned.

QUESTIONS FOR STUDY

- What does this picture represent?
- What is the title of the picture? What do these words mean?
- Why do you think Landseer applied them to the picture?
- What do you think this dog has been doing?
- Why do you think so?
- What does his protruding tongue indicate to you?

- Do you think he is tired and out of breath?
- Where is he resting now? What is behind him?
- Do you think he has saved some one from drowning? Why?
- Do you think he is natural and life-like? Why?
- Do you think the artist who painted this dog had studied dogs closely?
- Do you think he was fond of them and recognized their value?
- Why do you think so?
- What are some of the traits of dogs that make appeal to every one, especially to artists?
- Would you call this a fine dog? Why?
- Do you think this is an attractive picture? Why do you like it?
- Did you ever own a dog? Would you like to own one?
- If you have owned a dog, what traits did he possess that made you fond of him?

THE ARTIST'S LIFE

Sir Edwin Landseer, the most popular animal painter of the nineteenth century, was born in London, March 7, 1802. He very early showed a deep love for animals and great skill in sketching them. He was the youngest son of John Landseer, a distinguished engraver, whose children inherited his artistic talent. There were in the immediate family no fewer than eight persons who attained more or less distinction as artists: John, his brother Henry, and six of John's children, of whom Edwin became the most famous. John Landseer gave his gifted son his first lesson in drawing, directing him in a manner that meant constant improvement in the child's work and encouragement to do his best. Some of the pictures Edwin made between the age of five and ten were so good that his father kept them, and now, after a hundred years, they may still be seen in the Kensington Museum in London.

With two of his brothers the child studied art with an English painter in London, and in 1816 entered the Royal Academy. At this early age of fourteen Edwin sent pictures to several galleries. He studied for a while under the artist Haydon. A picture of his called "Dogs Fighting" (engraved by his father) was painted when he was sixteen, and "The Dogs of St. Gothard, Discovering a Traveler in the Snow," also engraved by his father appeared two years later. The people of London became interested in his pictures, and he immediately became the most noted painter of animals. No one else could paint dogs as Landseer could, and so his pictures were in great demand. He was elected an Associate of the Royal Academy at the age of twenty-four and received the rank of Academician four years later. He was expressly invited by Sir Walter Scott (as great a lover of dogs as himself) to visit Abbotsford, where he made himself very popular with Sir Walter and his wife by sketching their dogs for them.

For fifty years Landseer's paintings formed the chief treasure and attraction in the Royal Academy exhibitions, and engravings from his works had such a circulation in England that in the sixties there was scarcely a house in which there did not hang one of his horses, dogs or stags. Even the Continent was flooded with them. Some of his pictures are "Night," "Morning," "Children of the Mist," "The Return From the Deer-Stalking," "Sir Walter Scott and His Dogs," "Alexander and Diogenes," "Dignity and Impudence," "The Sleeping Bloodhound," "The Connoisseurs," "The Old Shepherd's Chief Mourner" and "A Dialogue at Waterloo," representing the Duke of Wellington explaining to his daughter-in-law the incidents of the great fight years after it occurred. This is one of the best of the few figure-pieces he painted. He was knighted in 1850. In 1855 he received at Paris one of the two large gold



A Distinguished Member of the Humane Society

Landseer

medals awarded to Englishmen. The complete list of his works is very large. A sportsman who wandered about all day long in the open air with a gun on his arm, he painted pictures with all the love and joy of a child of nature. This accounts for the vivid force of his work. Perhaps he owed a large part to his charming social qualities. He died a millionaire in 1873 and was buried with the honors of a public funeral in St. Paul's Cathedral, London.

BOYS AND GIRLS LEARN HEALTH THROUGH PICTURES

The Malden, Mass., public schools are pioneers in a practical health campaign in which unusual results are being secured by the application of visual methods, stimulating the children to prove the efficacy of hygienic rules. This novel program is under the direction of Prof. E. C. Turner of the Massachusetts Institute of Technology and Secretary of the Health and Sanitation Committee of the Society for Visual Education.

With this live, operating health program real results are quickly apparent. Professor Turner states that in the classes which last year received this health instruction only one-fifth of the children were up to normal weight at the beginning of the school term. By March of that year three-fifths of the class were up to normal. Other classes in the same school, with the same type of children, showed no change. Out of a group of 39 only one child failed to show marked improvement.

"Teach the boys that certain foods furnish 'pep' and 'go' qualities and tell the girls about the relation of these foods to

beauty, and you win their interest in their own behalf," declared Pro. Turner. "Set a child to making scrapbooks and posters visualizing his physical development, and you awaken a natural ambition which is far more effective than a mother's nagging entreaties to Johnnie to drink his milk and eat his mush."

Even very little children, said Professor Turner, understand what is meant when the teacher visualizes building foods by calling them the twin fairies, "Growth Material" and "Repair Material," who live in milk and eggs; energy makers like cereals and macaroni, visualized by the brownie "Pep"; regulator foods such as vegetables and fruits, visualized by Mr. Policeman; mineral foods represented by the "Iron Knight" who lives in spinach, carrots and apples.

Children trace their "weight line" on charts of their own construction, make cut-outs and posters which show pictorially how a proper diet increases weight, and in various ways are motivated to do faithfully for themselves the things they are taught. Competitions in health and weight are arranged between small groups in the lower grades and between entire classes in the upper grades to further stimulate active health interest on the part of the boys and girls.

"Thus the child's interest is aroused in his own development and he soon sees in his physical condition the result of properly selecting his food and of getting the necessary exercise, rest and pure air," declared Professor Turner. "Physiology and anatomy have been taught in the schools for a long time, but such teaching never made cheeks rosy nor covered bony little frames with flesh."

This year a full-time, specially trained teacher has been appointed for the Malden Schools, and 400 children from 9 to 14 years, are being given this teaching in practical hygiene.

The Catholic School Journal

HEALTH AND HYGIENE

OVERCOMING MALNUTRITION

AMONG SCHOOL CHILDREN

Proper nourishment of the bodies of school children and its consequent effect on their mental capacity is becoming of increasing interest to educators. At the recent Council of Superintendents, several members pointed with pride to results obtained in their schools from a systematic study and treatment of the problem of malnutrition.

"About 20 per cent of our school children are undernourished," declares Miss Mary G. McCormick, nutrition specialist of the State Department of Education, "and another 17 per cent are borderline cases of malnutrition. The statement may be made confidently that one-third of our school children are in urgent need of help and advice if this condition is to be remedied and if strong bodies are to be built; bodies that will be assets, rather than liabilities, in after life.

"All children need instruction in their food requirements so that good food habits may be established early. It is most essential that children be taught to like the simple, nutritious foods and that whims and caprices about diet be discouraged.

"Special attention should be given to the undernourished children. Physically, they have fallen behind in the health procession and extra measures will have to be taken to bring them into line.

"Perhaps one would not expect to find in a rural school a well-developed nutrition program: rural teachers are very busy and their school schedule is full. Yet where there are energetic teachers, there is a way. Loch Sheldrake in Sullivan county, has a two-room schoolhouse; it has also two energetic teachers. The following letter from one of these teachers describes the steps they have taken to improve nutrition among their pupils."

Miss McCormick submits the following letter from Miss Nellie C. Low:

"I have been serving hot lunches since the first of January. At first, not all the children wanted the lunch, but now from 16 to 26 are served every day.

"We had a box social and masque ball to raise money. With the money, we bought a three-burner oil stove with cabinet and two large granite kettles and dish pans. The children brought a work table and some dishes and gave them to be used in school. Since that time we have saved some money from the lunches and have bought whatever dishes were needed.

"The children are charged two cents a day for the lunch. If they can not bring the money to pay for it, they bring the food that I want to use and are allowed whatever it is worth at the store.

"I have served cocoa, wheatena, oatmeal and rice. All the cereals were served with rich milk. I am next going to try vegetable soups made with milk, and also macaroni cooked in various ways.

"Each week I choose two girls or a boy and a girl for kitchen duty. They assist me with the preparation and cooking of the food. If the food needs stirring or watching while cooking, one of them takes the lesson he or she is studying and sits by the stove to watch the food.

"The children serve the food, wash the dishes and clean the table and stove. They also sweep the floor.

"We have quite a few children who are undernourished, so I have asked them to bring an egg each day besides their own lunch, which I boil soft for them. The other children may bring eggs, too, if they like.

"We also serve milk at 10 o'clock to the undernourished. Each child may bring his own milk from home, or three cents a day. We buy all the milk we need each morning from a farmer who goes past the school on his way to the creamery. He has four children who have the lunch each day, so he lets us have the milk for eight cents a quart.

"I have found that most of the children have gained weight, are doing better school work and have learned to eat some foods that they would not taste at home. At first every child seemed to want his food cooked in a different way, but now they eat it the way I tell them is best for them."

THERMOMETER HAS MANY USES

ABOUT THE HOUSE AND FARM

Hardly a useful instrument around the farm is more neglected than the thermometer. Properly appreciated, it would serve the farmer in many ways. Exact information on the temperature of the air is of importance; but there are dozens of other uses.

Constant Companion of the Dairyman

A thermometer should be the constant companion of the dairyman. In probably no other department of the farm can a thermometer be used to greater advantage than in connection with dairy operations.

The temperatures at which milk, cream and butter are kept, and at which the various operations of butter making are carried on, are very important.

When milk is to be sold as such it should be immediately cooled. The reason for this is to stop the increase of bacteria as much as possible. Bacteria will reproduce themselves every half hour if the temperatures are favorable.

If milk is to be separated by the centrifugal process, it should have a temperature of about 90 degrees; if by the gravity methods, it should be cooled to 50 degrees very soon after milking. The temperature at which cream is churned is an important item; 52 to 60 degrees Fahrenheit is considered about right. Butter should be stored in a cool place to keep it sweet. For all these purposes it is essential to have a thermometer, and one that can be depended upon for accuracy.

The necessity of maintaining correct temperature in an incubator need not be emphasized. The temperature is correct at 103 degrees, and it should not go lower than that, especially during the first six days. Some incubators have an electric alarm which rings a bell when the temperature goes below 103 degrees.

Clinical Thermometer Useful

In the care of live stock, the clinical or fever thermometer may be found very useful. The following are the normal temperatures of farm animals: Swine, 104; goats or sheep, 102 to 103; cows, 101 to 102; horses, 99 to 99.6; dogs, 99 to 100. A rise of 1 or 2 degrees is unimportant if temporary; but if permanent it indicates a serious condition which needs attention. A rise of 10 to 12 degrees in animals is usually fatal.

In calling a veterinarian by telephone, it is often important to be able to give the exact temperature of the animal. A good clinical thermometer, if available, should be used according to veterinary methods.

The thermometer will tell whether the cellar or storage house is of the right temperature for produce. Apples are frequently stored in outside cellars, where the temperature is best if it can be kept at 31 or 32 degrees; but 34 or 36 degrees will give satisfactory results. If the temperature is to be higher, the fruit should be placed in storage soon after being picked to forestall preliminary decay. In boiling maple or sorghum sirup, the thermometer can be used to ascertain the density of the liquid.

It is sometimes desirable before planting to test the temperature of the ground. Often insect and disease pests can be forestalled if seed is planted as early as the ground is warm enough to germinate it. Tests with thermometers on various parts of the farm under different weather conditions will give some interesting data on availability of land for crops that are affected by heat and cold.

In the farm home the uses of a thermometer are almost countless.

Buy a Good Instrument

In buying a thermometer, get a good one, with a tube from 8 to 12 inches long and, if possible, with the figures etched on the glass, where the scale cannot get out of adjustment. Special thermometers are made for dairying, cooking, outside use, and getting blood temperatures of animals.

For atmospheric temperature of a room the thermometer should be hung, if possible, away from the wall and where it will not be affected by air currents from open doors or windows from stoves or artificial heat in the cold seasons.

With constant use one becomes acquainted with the instrument, so that dependence will be placed upon it; and with constant use uniform success in operations conditioned on temperature may be hoped for.

PLANNING A SCHOOL GARDEN

ERNEST K. THOMAS, STATE COLLEGE, KINGSTON, RHODE ISLAND

1. Secure land as near the school as possible. If there is room in the school yard that is the best place for it.
2. A pure clay is about the only kind of soil that cannot economically be made to produce crops.
3. Very sandy light soil needs an abundance of organic matter, such as barnyard manure and street sweepings. Put on all you can get. Add a little lime to correct any acidity which may be present.
4. Let the pupils draw a plan of the garden on paper early in the year. Discuss it often in the school and secure the advice of others on the matter.
5. Method of planning a school garden depends on (a) area of land available; (b) number and ages of the pupils.
6. There are three general ways in which a garden may be laid out; (a) individual plots, where each child has his own garden; (b) dual plots, where two pupils work on the same plot; (c) community gardens, where there are no divisions. The garden is planted as one big area and the pupils should have just as much interest in one as in any other part of the garden.
7. All three methods have much to recommend them. Each teacher should decide which is best for her local conditions. The individual plot system develops individuality. It demonstrates clearly which pupils are taking good, bad or indifferent care of their gardens. It brings out the spirit of ownership and responsibility, which often determines whether a boy will be interested in his work or not.
8. The size of individual plots should not be too large. Too large plots mean too much work, the result is an untidy condition of the garden.
9. The educational value of a school garden is at a minimum if it is not neat and clean. Individual plots should not be smaller than 5x10 feet or at least 4x8 feet. If there are too many children to give each one a plot this size, adopt the dual or communal system. Very small individual gardens mean numerous walks, which take up a considerable portion of the garden space.
10. The dual, or two-pupil plot, system is valuable because it eliminates walks, develops a competitive spirit even more than the individual plot system, or enables an older and younger pupil to work together, and the placing of responsibility on the older pupil. Two pupils from the same home might work the same plot, which under some conditions might be advisable.
11. The community garden does away with the many small walks and on that account, if properly managed, will allow a larger yield from the area. It saves considerable labor in plotting out and is more likely to meet with approval from the general public who do not understand the educational motives behind the movement. Under a skillful teacher a splendid opportunity is offered for developing an altruistic spirit to co-operation.
12. When the individual plot system is used the following sizes have been found advisable when two lessons per week are given of from one to three hours.
Grades I, II, III, 5x10 feet; grades IV, V, VI, 10x15 feet; grades VII, VIII, IX, 10x20 feet. The older children can work larger plots than 10x20 feet if they attend oftener than twice a week.
13. In staking out a garden for the individual plot system make the beds oblong in shape and have the long side running east and west if possible, so that the crops can be planted across the narrow way and run north and south.
14. Do not arrange to have flowers and vegetables in the same plot. Lay out the center portion with individual vegetable plots and arrange the flowers in long borders around the outside. Let the flower borders bear the same relation to the individual plots as the frame of a picture does to the picture itself. If the plot is large there should be wide central walks, and borders of flowers along these wide walks would add to the picture. A central flower bed also may be desirable.

14. In staking out a garden, first determine the boundaries and mark the corners with a strong and permanent stake. Next find the center on either side between the boundaries and mark this point in the same way. Always work from the center to the outside in plotting out.

15. The following materials are necessary for the work: Strong garden lines, twine, stakes 9 inches long, several large stakes for permanent points 18 inches long, tape measure and a wooden mallet.

16. Quicker results may be secured if only a few older pupils take part in the staking out. Accuracy in measurements should be insisted upon and if the work is not perfect it should be done over again, even if it is getting late in the spring and past planting time. The appearance of a garden depends very much on how it is laid out and planted.

HOME GARDENS

The school garden will serve higher educational and utility purposes if it is supplemented by the home garden. The home garden may be made a tremendous influence for good. In many cases the school garden is not practicable, especially in the average rural school, on account of the long vacation and the absence of the teacher and pupils from the school. The home garden may be used for both the school and home purposes. In fact, a good many educators favor the home garden plan. According to this idea each pupil in the school is encouraged to plan at home, with the co-operation and assistance of his parents, some specific phase of farm activity along the line of gardening, poultrying, or some other feature that especially interests him. This assistance of parents and, of course, the assistance and oversight of the teacher, eliminates many of the difficulties otherwise present in the teaching of agriculture in the rural schools.

The home garden gives practically every child an opportunity to have and to own and conduct a garden. The plan develops individuality in the pupil. He feels a greater responsibility in the choosing of plants he will grow and in the arrangement of them. He enjoys a freedom which is not possible to grant him in the school garden. This freedom, which in no way interferes with his work, tends to make the interest in gardening more permanent. The home garden is also a good agency for keeping the child at home, which produces a bond of sympathy between the parent and the child, due to the fact that the parent takes an interest in the work and talks about it to the child.

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1. Oh, a Pus - sy Wil - low grew in a bright and sun - ny nook, "Me -
 2. Oh, the air was ver - y mild and the sun was ver - y warm, "Me -
 3. "Oh, we're all so ver - y small," the Pus - sy Wil - low said, "Me -

ew," said the lit - tle Pus - sy Wil - low, "My fur is soft as silk, And I
 ew," said the lit - tle Pus - sy Wil - low, "I'm as sleep - y as can be, But as
 ew," said the lit - tle Pus - sy Wil - low, "Yet I think that if we try We'll be

want a drop of milk, And then I'll go to sleep and keep still - O!"
 an - y one can see I have - n't got the ves - tige of a pil - low!"
 Cat - tals bye and bye," But you know that they nev - er, nev - er Will - O!

(Think of milk for a lit - tle Pus - sy Wil - - low!)
 (That la - zy lit - - tle sleep - y Pus - sy Wil - - low.)
 Was there ev - er such a sil - ly Pus - sy Wil - - low!

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METHODS OF TEACHING.

Sister M. Louise, Ph.D., S.S.J.

(Continued from February Issue)

We may give similar exercise on the sentences: The book in which there are pictures is interesting. Water is a liquid without which we could not live. I take away a warm garment of which I shall have need. The merchant to whom I spoke was very civil.

Ask the antecedent of the pronouns in which, without which, of which, to whom. Conclude that the conjunctive pronoun is of the same gender, number, as its antecedent. Finish the lesson by questions of review, and assign an exercise.

2. In teaching imitation drawing, if, after a lesson on the cube, we have to study by comparison the cube and the rectangular square prism, I show the cube and question thus:

Q.—What is this object? A.—It is a cube.

Q.—How do you know? A.—It has six square sides.

Q.—And this (showing the prism)? A.—It is not a cube.

Q.—Why? A.—Because the six sides are not squares.

Q.—What is the shape of the sides that are not square? A.—They are rectangles.

Q.—How many of them are there? A.—There are four.

Q.—In all, how many sides has this object? A.—It has six, as the cube has.

Q.—What is their form? A.—Four are rectangles and two are squares.

Q.—Where are the two square sides? A.—At the two ends of the solid. These ends are called bases.

Q.—What difference is there between this object and the cube? A.—The cube has six square sides and this has only two; the other sides are rectangles. This solid is called a rectangular prism with a square base. I write this word on the blackboard and the pupils copy it in their books.

Union of the Explanatory and Socratic Methods.—In most of the lessons of an explanatory nature, there is always an opportunity of putting Socratic questions, and, in grammar grades, it is proper to reserve them for the most important part. If the lesson cannot be exclusively given by the Socratic method, either because the notions cannot be discovered by the pupils, or because this process may retard too perceptibly the study of a given program for a limited period, we may meanwhile unite questions of examination with the explanatory method. This mixed process is advantageous to whatever class of pupils it is applied, for it gives life to teaching and makes it educative. It belongs to the teacher's wisdom and tact to unite the two methods in such a way that the pupils may find the lessons more profitable as well as more attractive.

Heuristic Process.—As dogmatic teaching is to be tested by examination question, Socratic teaching should be tested by exercises which will show whether the matter explained has been understood by the pupils, and whether they are able to supply and to generalize their knowledge. With this object in view the teacher should briefly indicate an exercise to be done, leaving the details of invention and execution to the pupils themselves; as a problem to be solved, analysis of sentences, plan of composition to be developed. As in the execution of this work, the pupils themselves should act and think; it is called the heuristic process, —from a Greek word which means to find out by explanation. This process develops the intellect, since it obliges the pupils to attend and reflect. It is suitable for advanced pupils only, and for subjects depending principally on reason and judgment.

III.—Analysis and Synthesis.

Analysis and synthesis are the two ways the mind may follow in the study of ideas, facts, or objects; they are the two ways open to the teacher, whatever be the general method, dogmatic or Socratic, he may have adopted. As processes of teaching, analysis and synthesis are experimental or rational.

It is much to be regretted that so little agreement prevails among pedagogical writers concerning analysis and synthesis. They complain most frequently that even the terms receive opposing definitions according to the various lessons to which we apply them. This confusion, real or apparent, comes perchance from the defect of not always introducing in the exposition of the subject the required distinctions.

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The personal and close attention of the teacher to the pupil's needs necessitates the use of supplementary work. Hitherto, teachers have been obliged to search here and there for appropriate material which, when found, had to be written on the blackboard for the pupils to copy; and while this method produced very satisfactory results, yet it was extremely wasteful of the time and energy of the teacher and of the pupils.

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We may here note that, strictly speaking, analysis and synthesis are intellectual operations which exclusively belong to the domain of ideas. A decomposition or experimental recomposition are, therefore, never, in a strict sense, an analysis or a synthesis; but they may furnish to the intellect the elements of one or the other. Hence it is necessary that we establish a relation of cause to effect, of principle to consequence, and thus become the point of departure of a rational explanation, either analytical or synthetical.

1.—Analysis and Synthesis of Scientific Teaching.—We must distinguish between the analysis and the synthesis, processes of scientific investigation, and the analysis and the synthesis, processes of teaching. The study of the processes of investigation belongs to the sphere of philosophy, and hence has no place here.

Experimental Analysis and Synthesis.—From an empirical point of view, analysis and synthesis, are the reverse of each other, and may check each other. The first decomposes an object into its elements; the second recomposes this object with the same elements. In physics, for example, the decomposition of the sunlight by the prism, and the recomposition of white light by combining two similar prisms, with their refracting edges turned in opposite directions, and their adjacent faces parallel, may be considered as the analysis and synthesis of white light.

In **chemistry**, to analyze a body, is to determine its simple elements; in making the synthesis, we reproduce this body by means of the same elements. To make the analysis of water, we decompose the water into oxygen and hydrogen, and prove that it is formed of two volumes of hydrogen to one of oxygen; to make the synthesis, we provoke the combination of two volumes of hydrogen with one volume of oxygen, so as to obtain water.

Rational Analysis and Synthesis.—Science is not content with a knowledge of facts; it seeks especially to explain them. To explain is to link a particular truth to a more general one, a consequence of its principle, an effect to its cause, a phenomenon to its law. Now, explanation may follow two different ways, opposed to each other: It may proceed from the general to the particular—this is synthesis; or from particular to general—this is analysis. The first is conformable to logical order, which puts the principle before the consequence, the cause before the effect. It is the natural trend of our mind, which explains things by their reasons. Synthesis is, therefore, a progressive and direct method, and analysis a regressive or inverse one.

Choice Between Analysis and Synthesis.—As to the choice to be made between analysis and synthesis, there are two cases to be considered, namely, personal researches or instruction to be given.

In all scientific research, the process to be followed is prescribed by the relative situation of facts and the unknown. If the data play the role of principles face to face with the unknown, we must descend from the first to the second by the deductive method, that is by synthesis; such is the case with mathematical sciences, where we lay down first as principles some evident truths, and where each new proposition is presented as a consequence to be drawn from propositions previously known. Therefore, the development of the mathematical sciences, considered as a whole, follows a process essentially synthetic.

If the facts are effects whose cause we seek or phenomena whose law we seek to establish, we can go back from facts to the unknown only by the inductive method, that is by analysis; such is the case with physical sciences. The first facts are reduced from particular facts revealed by observations to phenomena which we want to explain by their laws or by particular laws which we are striving to connect again to laws more and more general. Therefore, the physical sciences in their continuous progress, follow an analytical process.

In teaching, synthetic presentation is generally preferred, being more direct, rapid, elegant, and satisfying to the mind. Physical sciences which are essentially inductive and analytical in their development, have a marked tendency to become deductive and synthetic in the mode of presentation; so much so that their progress is noted by the use made of the synthetic method.

From the pedagogical point of view, it is well to add here a very important remark. A teacher may propose to himself two things that contribute very unequally to the culture of the mind; to teach the pupils known truths found in books, or to initiate them, in a certain degree, into the art of seeking and discovering new truths by themselves.

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It is evident that one can not become a scholar without receiving lessons from masters of science in the laboratories of special universities; but every teacher of physical science should have the ambition to make his pupils inventive and capable of profiting by their personal observations. For this purpose analysis is better than synthesis, if it be analytically that the truth taught has been discovered: the pupil assists, so to say, at the discovery; he goes through it again himself in thought, and nothing is more apt to develop and benefit his mind than to travel again step by step the path followed by the pioneers of science. Synthesis would perhaps initiate the student more rapidly into a knowledge of established truths; but analysis gives him the immense advantage of setting out on the road that may lead to personal discoveries.

Again, in physics, an excellent exposition of acquired truths is already undoubtedly a most useful thing. It would be still more useful to give the pupils a commencement of initiation to this method, the most fruitful and the most general of all, in which thoroughly analyzed facts furnish to reasoning its point of departure, or its rectifications, or its proof. We, therefore, ask teachers to make their teaching aid in the culture of the mind, or in other words, to make it educative.

The analytical method is here the only one applicable. From well established facts, from simple experiments, repeated in the presence of pupils even in the progress of a lesson, it will lead them to the study of more complex phenomena, in order to end finally to the enunciation of the law that governs them. We counsel the teacher to put some questions that will readily lend themselves thereto, to explain summarily the process followed by the human mind and the successive tentative methods it has gone over to arrive at the discovery of a scientific truth. It is the most striking demonstration that the teacher can give of the influence which the judicious use of the experimental method has exercised over the development and progress of the physical sciences.

Analysis and Synthesis United.—In practice analysis and synthesis are often united in the same lesson for the explanation of a fact or phenomenon or the demonstration of a theorem. Synthesis could not draw out the relations which the parts of a composite whole have to one another, without a previous analysis of the elements; besides, as analysis fixes the attention on isolated elements, it is necessary that it should end in synthesis, in order that the mind may consider a system of ideas, and draw from them general conclusions.

When a teacher groups under several distinct heads the many causes,—political, financial, social, religious, and moral,—of the World War, he synthesizes. But this synthesis is possible only when, by previous analysis, he has dissociated the causes of so complex an event; and to bring out such or such a particular cause, he must have recourse to analysis.

It is equally true in botany. The teacher brings his pupils, for analysis, two or three specimens of the family of a labiated plant. We proceed to examine the characteristics of the stem, the flower, and the fruit. From that analysis, we draw or cause a synthetic conclusion to be drawn on the general characteristics of the labiated plant.

In mathematics, analysis and synthesis may be looked upon as two methods of the transformation of a theorem into another equivalent. By synthesis, we replace the given hypothesis by another less removed from the conclusion; by analysis, we replace the conclusion by another, closer to the hypothesis. But, whilst the hypothesis may be replaced with all fitness which follows from it, the conclusion can be replaced only by a fitness which is equivalent to it. In practice, we utilize readily a mode of mixed transformation, which is styled method of successive substitutions. The essential is to open a continuous way between the hypothesis and the conclusion, it matters little that we begin to trace this path by one extremity or the other. Therefore, while in substituting the conclusion by a series of proper equivalents, we do not hesitate, when the occasion is presented, to substitute at the same time the hypothesis by a succession of consequences which flow from it; thus analysis and synthesis are united in one demonstration.

Whether there is question of man or woman, the aim and end of education is to bring forth in the individual the divine image of humanity as it exists in the thought of God.

THE STUDY OF SYNONYMS

By Thomas O'Hagan, M.A., Ph.D., Litt.D. (Laval)
LL.D. (Notre Dame) Member of the
Authors' League of America.



Dr. Thomas O'Hagan

It would, indeed, be well for all who write and all who teach, if they would devote much more time to the study of synonyms. To express ourselves clearly and with precision, it is necessary that we should know the inherent capabilities of a word. In our educational stress and strain, unfortunately, we are disposed to attach little importance to what the French are wont to call the nuance in the meaning of words. This as a consequence dulls and obscures the expression of thought, and renders its comprehension sometimes difficult.

I know of no people who give such attention to the study of synonyms as the French; with the result that, today, the French language among all modern languages, is the language of clear, definite and logical expression as well as beauty and artistry.

We are far too indifferent and careless in all our schools and colleges, here in America, as to the English accepted in translation, from the classics and modern languages; forgetting that in the correctness and elegance of translation the student is acquiring unconsciously his or her command of English for all future time.

But synonyms should not be studied by rote, or, apart from the literary text or translation. Words are living things expressive of the spirit, and can only be properly studied in relation to the spirit. We speak of the inspiration of poetry; but great thought expressed in prose form is also full of fire and flame and the fashioning beauty of the soul. Who has not come across passages in prose pulsing with the spirit of inspiration and touching the height of the loftiest dreams. A cause of the poverty of language, among many speakers and writers is found in the fact that they have no feeling for the social relation of words. Again, many read books and magazines listlessly, and not with mental heeding or soul attention. They pass over hundreds of words with no adequate knowledge of their inner meaning or capability. This goes on from week to week, from month to month and from year to year.

Notwithstanding that dictionaries are ever at our elbow, we rarely turn to consult them; and jog along in our studies and reading as if we possessed all knowledge and had infinite not finite minds. Contract this with the wise mind—with him as Rustin says who reads word by word and line by line knowing its full meaning.

Let us, today, in connection with the discussion of synonyms, say a word as to Latin synonyms. Whoever has read Caesar and Virgil has had, for a proper understanding of the text, to observe the nuance in the use of synonyms. Caesar uses in his Commentaries plain, direct, every day Latin. As Cicero said of his Roman countryman, "He never in his words uses the curling tongs". But his words carry the thought, not in the chaste and packed form and elegance of the rhetorician, Cicero, but with the narrative breadth and sweep of a commander of Roman legions.

Just a few words here to sharpen the appetite for word discrimination in Latin. Take the four words: *animus*, *anima*, *mens* and *ingenium*. *Animus* is the thinking, feeling, craving soul; *anima* the soul as supporter of life as *animam* adhere to give up the ghost; *mens* signifies the intellect as, *mens sana in corpore sano*—A sound mind in a sound body; while *ingenium* means the inborn ability especially creative power. Two words frequently met with in Virgil are *jus* and *fas*. The first means a human right and the second a divine right. Then we have *civitas* and *respublica*. The latter means a commonwealth with regard to its constitution while the former signifies a community or State, and also the right of citizenship. It is used to mean a community of State in the title of St. Augustine's work *De Civitate Dei*.

There are two verbs very common in Caesar which in their meaning should be distinguished from each other;

invenire and **reperire**. **Invenire** is to come upon anything casually, **reperire** by seeking. For instance in the 20th chapter of the Fourth Book of Caesar's *Bellum Gallicum* you have at its close, if I remember correctly, the words "*Neque qui essent ad majorum navium multitudinem idinei portis reperire poterat.*" Here **reperire** means to find by seeking.

Then learn to distinguish in Latin **fluvius** from **flumen** and **amnis**. **Fluvius** is the general word for river but is never used by Caesar; **flumen** has the notion in it of flowing and **amnis** means a broad deep river.

There is a deponent verb **nanciscor**, which is used very much by Caesar with a particular meaning. In the 23rd chapter of Book IV of the *Bellum Gallicum* we read: "*His constitutis rebus nactus ad navigandum tempestatem*"—These arrangements made he caught a spell of fair weather for sailing—that is he obtained this by chance.

The student in his or her translation of Latin will frequently come across the three words: **murus**, **paries** and **moenia**. The first means a wall in general; the second the wall of a house and the third the walls of a city.

Then we have **terra** as opposed to **water**; **ager** cultivated or level land and **rus** as opposed to the city with reference to manner of life. Note, too, that the word **altus** may mean in Latin either high or deep. We say **summa pax** deep peace; **multa nox** deep night.

In Caesar there are four words that are much in use; **exercitus** which signified the army as a trained body; **agmen** an army on the march; **acies** the army in line of battle and **copiae** the army in the hands of the commander as a war force.

Distinguish **ripa** the shore of a stream from **litus** the shore of the sea and from **ora** which means the land bordering on the sea as **ora maritima**.

We have too **pudor** which signifies a sense of shame or modesty and **pucitia** purity. Hence the clever Latin pun credited to a man who on going to church found his pew door locked. Embarrassed he was about to leave the church when a man in a neighboring pew said, "Why, step over into the pew" when the reply came **Pudor** (pew door) **vitat**.

CURRENT EDUCATIONAL NOTES.

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Massachusetts	1,075	South Carolina	52
Michigan	455	South Dakota	29
Mississippi	33	Tennessee	84
Minnesota	222	Texas	151
Missouri	208	Utah	34
Montana	48	Vermont	54
Nebraska	84	Washington	136
Nevada	7	Virginia	163
New Hampshire	95	West Virginia	60
New Jersey	302	Wisconsin	230
New Mexico	26	Wyoming	14
New York	1,389	Canal Zone	4
North Carolina	107	Porto Rico	6
North Dakota	27	Panama	2
Ohio	559	Canada	108
Oklahoma	73	Cuba	8
Oregon	80	Hawaii	19
Rhode Island	73	Philippine Islands	7
Pennsylvania	823	Virgin Islands	1

AMIEL ON EDUCATION.

(Continued from Page 444)

and educational government he had met with numerous instances of both kinds. He admired the way in which English mothers brought up their families—"by a rule which is impersonal, invariable and firm; in other words, by law, which forms man for liberty, while arbitrary decree only leads to rebellion and attempts at emancipation." (9 octobre 1872.)

(To be concluded next month.)

St. Augustine teaches that there are only two kinds of love—the love of God, which leads to the renunciation of self; and the love of self, which leads to the renunciation of God. They are like the plates in a pair of scales; whatever was taken away from one was added to the other. St. Augustine's definition is the most lucid exposition of the matter, as it is surest test of the genuineness of our love.

The Saints remind us of God, they introduce us into the unseen world, they teach us what Christ loves, they track out for us the way which leads heavenward.

THE PERSONALITY OF THE RELIGIOUS TEACHER.

Sister Mary Michael, B. V. M.

How comes it that one teacher with all the advantages of training and high culture fails in the class room; and that another with less brilliancy of intellect and fewer educational advantages achieves success? St. Augustine hit upon a good answer to this question when he said of teaching: "A golden key which does not fit a lock is useless; a wooden key which does, is everything." Thus, we find year after year that the gold of scholarship, if it lack the moulding power to kindle interest, to arouse enthusiasm and to exert influence, does not produce a mental key fitting the locks which bar the potential minds of youth.

What name shall we give to that special "Fitness" which endows a human being with power in any walk of life, but which, in the make-up of the guide of children, is an essential? That quality or aggregate of qualities which establishes sympathy between teacher and taught, that subtle something which awakens pupils from contented apathy to an eager desire to follow an uphill course, we term Personality. To say that it is of more importance than scholarship is to restate a self-evident truth.

By this lauding of Personality, however, no disparagement of scholarship is intended: the teacher cannot have too much learning, and if intellectual progress enhances her interest in her scholars, let her reach out mightily; but—and the following statement is perhaps more true of our time than of the past—it is entirely possible that an over interest in books may unfit a person for teaching by lessening interest in minds, and, especially, in dull or immature minds. The fear is not groundless that the educational stimuli of the present day—extension courses, summer schools, fall institutions, and instruction by correspondence may so engross the energy of a teacher that her own mental development will, unwittingly, absorb the energy which should be expended on her pupils. The great ambition of every teacher should be not so much to make herself a great scholar, as to see to it that the children who come under her guidance shall be led to as high an intellectual standing as they are capable of attaining. The making of scholars, therefore, rather than the being one is the true teacher's sincere ambition. And for this most arduous of tasks, the making of scholars, strong individual power or personality, is a greater asset than knowledge acquired thru study.

To have clear thinking in any discussion it is first necessary to know what is being discussed. What, therefore, is "personality" and in what way does it resemble character? These terms are often confounded but they are not synonymous. Psychologically, they are almost the same, character being the basis of personality and personality the outward expression of character, or the manifestation of the inner principles governing action. Man alone has personality, since man alone can become a responsible being and develop his natural powers to an ideally high degree. Personality by its very connotation of individuality carries with it the recognition that there are other individuals; it implies the ability to meet with and cooperate with others, and to be an active member of our community. All human beings, by the mere fact of their existence as such, have some sort of personality, which opinion designates under the various epithets, "colorless," "marked," "magnetic," "charming," "powerful," "nondescript," and so forth. Great personalities have always been the originators and promoters of great movements. Personal power is a necessity for leadership; every teacher, therefore, should possess it, for in the course of a long life the teacher becomes the leader and guide of thousands.

Actuated by this idea that personal influence supercedes scholarship, parents send their sons and daughters to Catholic schools. They count on more than mere instruction, and feel that the religious teacher educates in a far higher degree by what she is than by what she imparts in the way of book knowledge. Young people unconsciously imitate the speech, the actions, and even the character of those with whom they associate. The refining influence of some teachers is of so vicarious a na-

(Continued on Page 470)



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THE PERSONALITY OF THE RELIGIOUS
TEACHER.

(Continued from Page 468)

ture that their pupils may be recognized; occasionally a whole staff working in unity will achieve this success, and their graduates become remarkable: "I will send my daughter to—Academy," said an ambitious Mother. "There is a finish, a distinction, and an air of good breeding, unmistakable in the pupils of that school." "I am persuading my brother to place his daughter with the Sisters of —" remarked a lady after much observation of private schools. "These nuns have attained the result of making perfect ladies. Their graduates are exquisitely refined, and, at the same time, strong, practical, devoted Catholics."

What is their secret of success? Wherein lies their strength? From a consideration of the duties of religious life: the daily meditation; the hours of converse with the Great Teacher in His Sacramental Presence; the aforethought, and close after-scrutiny of duty, one might logically draw the inference, could results be ignored, that every religious teacher, and every religious school is near perfection. Alas! "If to do were so easy as to know what were good to be done" there would be throughout the land multitudes worthy of the title, Sister Perfecta.

That much may be learned regarding the power of teacher personality from devoted women in secular life the following little incident illustrates:

"One day not long since in the very heart of the tenement house region in what is known as the lower East Side of New York, a young woman who had just left the large school of which she is principal, was slowly picking her way through the crowded street. Her progress was slow for the sidewalks were crowded with people, and the street, except a small driveway in the center, was filled with the pushcarts of peddlars. To an observer it would have been at once apparent that the young woman was a person of great consequence in that Yiddish-speaking crowd, for the children's faces were glad when they saw her, and the large boys touched their caps, and not a few of the long-bearded men standing beside the pushcarts, greeted her with, "Good afternoon, Miss K." Presently a woman of rather better appearance than the rest, stepped alongside of Miss K. and began to walk with her. With the unmistakable Yiddish accent she exclaimed, laying a respectful hand on Miss K's arm:

"I cannot help seeing how these children, they love you. You know my Bennie and Rosie? They're in your school. You are such a help to me at home. Some time Bennie he say he wont. Then he quick stop and he say: "All right, mama. Miss K. says it is right that I should obey." Do you know, lady, when you stand on that platform in the school and you say something it is just like when God speaks."

The dress of the consecrated teacher proclaims her a visible representative of God. Do her words and actions agree with her religious garb in representing God? If so, the children will in their daily lives and in the years to come recognize what she says to be the inspiration of God, and recall and respect her words as such.

Even to theorize on paper about a Sister Perfecta is no easy task, since so many virtues are demanded, nay expected, of the nun whose life is consecrated to a high calling. A glance at some types of teacher personality in secular life may be of service before studying the particular traits of the religious teacher: The last chapter in "Glimpses of Child Nature," a little book written by the author of "Jean Mitchell's School" describes six types of teacher. First, there is the profuse and gushing little entertainer, who doesn't know the difference between a nursery and a school; there is the snappish, ironical, sarcastic, suspicious tyrant who seems to think that the chief end of teaching is to humiliate the children. There is the nervous, energetic, worried teacher, sometimes really sincere, but wearing herself and her pupils out. There is the self-satisfied, placid, deliberate, lazy teacher. There is the "best disciplinarian in the city" who has no time to waste in teaching. Then, there is the genuine, womanly woman, with the missionary spirit, with the gen-

ius born to teach, with a personality whose presence brings sunshine, whose words cheer, and whose smile is a benediction. We have seen all of them. What a misfortune it is that the children must come under the influence of the first five. What a misfortune that all children cannot enjoy the presence of the sixth type! The teacher makes the school what it is—a joy or a sorrow to childhood. We must have scholarship in our schools; but with it we must have men and women. The teacher owes it to herself to be just as true, just as cheerful, just as genuine as possible every day."

The sixth type described here should be found in every nun's classroom—the sixth type, ennobled with the graces peculiar to the religious state.

(Concluded in April Issue)

BEAUTIFUL THOUGHTS.

Gathered by Sister Margaret, O. S. D.

One main portion of intellectual education, of the labors of both school and university, is to remove the original dimness of the mind's eye; to strengthen and perfect its vision; to enable it to look out into the world right forward, steadily and truly; to give the mind clearness, accuracy, precision; to enable it to use words aright, to understand what it says, to conceive justly what is thinks about, to compare, analyse, define and reason correctly.—Cardinal Newman.

Wherever we are, however surrounded and attended, we cannot live except in our minds and hearts. If all is well there the rest need give us little concern.—Archbishop J. L. Spalding.

Good is never done except at the expense of those who do it; truth is never enforced except at the sacrifice of its propounders. At least, they expose their inherent imperfections; for nothing would be done at all if a man waited till he could do it so well that no one could find fault with it.—Cardinal Newman.

Every man must give the world the best that is in him, without fear or hope of reward. The reward of genius is labor, and none other has it a right to seek after.—Canon Shehan.

The highest position, the noblest profession, is that of a man who instils the truth in his fellow-men, and who by elevating them, brings them nearer to God.—Saint Thomas Aquinas.

Only the warm of heart becomes saints.—Alice Esmonde.

Come to my aid, ye elements, ye skies, angels, animals, plants, and flowers. Let us love God, let us love God. "God is love, love is God."—Saint Rose of Lima.

Humility is a fortified tower. It repels all attacks. The sight of it obliges the enemy to turn and flee.—Venerable Louis of Grenada.

Soldier of Christ, be invincible like the martyrs, and remember that a man without courage must always be without glory.—Blessed Henry Suso.

We cannot honor God by making man appear worse than he is, since to serve Him rightly we must make ourselves and others better.—Archbishop J. L. Spalding.

There are people who think themselves frank when they are only impertinent, and who confound fault-finding with criticism. It is the easiest thing in the world to find fault; but the trouble is that after a while there doesn't seem to be anything else to find.—"The Ave Maria."

Scepticism has ruined many a noble mind and many a hopeful work; but it has never helped to produce anything of its own, hopeful or noble or beautiful or great.—Henry Coleridge.

Live miracles ourselves. We may not sneer at the supernatural. Lord Kelvin tells us that very plainly. That great scientist, the late M. Pasteur, a devout and practicing Catholic, once said to me: "Nothing is natural—everything is miraculous. When you move your teeth or your hands you perform a miracle which no living man can explain.—Richard Davey.

He who strives unwearyingly to make himself more knowing, more loving, and more helpful, becomes conscious of ever increasing inner strength and joy.—Archbishop J. L. Spalding.

IDEALS IN EDUCATION.

Rev. Bernard X. O'Reilly.

Speaking before the Episcopalian Synod, the Rev. Dr. Phillips of Saint Louis deplored that the idealism of the American University is fast vanishing. He finds that in its place there has come a gross materialism reflective of the national striving for wealth. The old college curricula which inculcated general culture has passed and the ideal is preparation of young men and young women to become efficient money-getters. Dr. Phillips says:

"The original idea of the university has gone badly astray. In the first universities established in the Christian world, those of Bologna, Paris and later Oxford and Cambridge, the study of the arts, medicine, common law and theology were considered essential to the liberal education.

In our universities today these subjects have been separated and the student is permitted to choose his subject and disregard the study of all those constituting the essence of an education. As regards the arts, they are disappearing in favor of science in our schools. The modern university has lost its idealism and is now almost under the domination of utter materialism.

How can you reasonably expect the student to have knowledge and appreciation of poetry, painting, music, and of all the worth-while things in life; the things that foster noble idealism when these things are not taught in our universities? I see a distinct retrogression not only in the education of this country but in all countries and it is directly traceable to the absence of classical education in our schools. Idealism is no longer fostered and without idealism there is no God."

The ideal in education depends on the conception of man's purpose in life as that age views it. The whole theory of education in every age embodied in institutions and systems, or in the schemes or plans of individuals, is centered in that one point. History of education in the past and the estimate of it in our age shows this clearly. In the study of Oriental education we find this point well illustrated. The sacred writings of the East, of China, India, Egypt and Persia, laid down in every detail the full moral code for every conceivable condition of life. The Oriental lived in dead generations. Life to him was ancestor worship, the one desirable thing in life a uniformity of thought and custom and unvarying conformity to the past. Education meant a mechanical memorizing of the fixed rules of conduct. The youth made his mind a storehouse, not a factory. It was out of question for him to think for himself. Hence it is that education made little progress and the world owes no debt to the Orient in this matter.

Among the Greeks it was different. While in the Orient education made no progress, in Greece we find a progressive development running from one extreme to the other. Yet here we find the dominating principles of education to be one with their idea of the purpose of human life. In Greece the individual was but a part of the machinery of the state. Good citizenship was the end. While the Greek believed in the future life, this belief had little or no practical significance. The motive for virtue was not found in respect for Divine Law, nor the hope of an eternal reward, but simply in the desire to temper in proper proportion the elements of human passion. Plato says that virtue is "a kind of health and beauty and good habit of the soul," while vice is "disease and deformity of it." The whole system of Greek education built up a strong personality not for humanity's sake, nor for a motive of virtue, but rather for good citizenship. Their treatment of deformed children, the position of woman, even at the time Greece reached the highest point of civilization, teaches the last lesson of the educated Greek. We find a striking difference between the education of Greek and Roman, but again we find the same influence. The Roman was filled with one idea, the glory of Rome. Deep as might be the family feeling it was always second to devotion to the welfare of Rome. "Parents are dear," says Cicero, "and the children are dearer, but all loves are bound up in the love of our common country."

Education was therefore a preparation for civic duty. Cicero expresses the summary of Roman education in

these words: "The children of Romans are brought up that they may one day be able to be of service to the fatherland and one must accordingly instruct them in the customs of the state and in the institutions of their ancestors. The fatherland has produced and brought us up that we may devote to its use the finest capacities of our mind, talent and understanding. Therefore, we must learn those arts whereby we may be of greater service to the state, for that I hold to be the highest wisdom and virtue." The Roman knew little of science or aesthetics. The chief endeavor of boy and youth was to become familiar with the lives of the men who had made Rome great and to copy the virtues which he saw in his father. The home was the only school, the parents the only teachers. The moral element predominated. Their virtues were of a practical character, obedience to parents and the gods, courage, reverence, firmness, earnestness. As Seneca put it, "We learn for life."

Among all people of ancient times the Jews occupied a unique position. They were the depository and custodians of the Revelation of God. Their conceptions of life and its purpose was of direct revelation. The Almighty spoke to them personally. He was their teacher first and above all. He framed their system of education. Speaking of Israel, He said: "And these words which I command thee this day shall be in thy heart: and thou shalt tell them to thy children and thou shalt meditate upon them sitting in thy house and walking on thy journey, sleeping and rising." Education was at first given chiefly in the home. Later on the Synagogue became the schoolroom and the priests and scribes became the teachers. But in it all the one idea of the Nation was the service of God. For this were they made to His Image and likeness and all their education began and ended in a religious strain.

With the institution of the Church a new ideal in education was set up. The first command given to the Church by Christ was: "Go, teach all Nations." The function of teacher is an essential element of her work. She took up the work of educating mankind in the full sense of the word, to teach him to live not only well, but to live rightly. To her every human being is possessed of an immortal soul. She would teach him that all things mean nothing if they do not help him directly or indirectly save his soul. She gave a new value to the individual. Heretofore that value was not fully measured even by the chosen people of God. The Catholic Church has steadfastly maintained that the union between religious and secular education of children must be preserved. The father of our country wisely warned: "Beware of the man who attempts to inculcate morality without religion." To divorce religion and education is a positive danger to society. The fathers of the Council of Baltimore voiced this sentiment when they declared that "to shut religion out of the school, and to limit it to the home and the church is to train up a generation that will consider religion good enough for the church and the home, but not for the practical business of life." Catholics have never accepted the American ideal that an education is complete without religion. On this subject Archbishop Spalding says:

"What is the bearing of religion upon this idea of education? What consequently ought to be the attitude of the public school, of all schools, toward religion? Those who hold that education means the training for life and the fitting for complete living, that God is the very breath of life, for Him we live and move and have our being, that toward Him goes our highest thought, our purest love, that upon Him rest our eternal faith and eternal home, therefore, cannot but maintain the method which trains man for life, for reverent living, for holiness, for purity and humility, for the fear and love of God, as becomes one who must live nobly here and sublimely hereafter."

The Archbishop then defines the meaning and purpose of education: "What is the aim of education? To fit men for life, for complete living; this is the fundamental conception. In its scope it therefore embraces the whole finite being; it does not strive to develop special aptitude, but it strives to call forth all the powers—and so various they are we know—with which man is endowed. The thoroughly educated man should be trained in the completest manner—in body, in mind, in conscience, in imagination. The ideal, therefore, before us is so to work that our influence may help to form noble, brave, pure, strong, intelligent, fair, upright, gentle, generous, honest men and women. To take any lower view of education is to take a partial view."

(Continued on Page 474)

The Catholic School Journal

NEWS NOTES OF INTEREST.

With faces masked with wet towels and with fire hatchets in their hands, a group of Sisters at St. Joseph's Home for the Friendless, Chicago, Ill., fought a winning battle with flames that threatened to destroy their edifice in February and which menaced the safety of eighty young children under their care.

Sister St. John was burned to death and fourteen nuns and a hundred Indian girls were left practically homeless when the Ursuline convent and school at St. Ignatius Mission, on the Flathead Indian reservation, were destroyed by fire, February 19. Sister St. John was 79 years old. She was the oldest Ursuline nun in Montana.

Sister Mary Joseph, superior emerita of St. Vincent's Home, Philadelphia, one of the most widely known nuns in the country, died at the home in February. She was 94 years old and was a member of the Mercy order more than 64 years. She served on the battlefields during the Civil war.

Pope Pius XI, has been formally requested by the American Cardinals to change the Papal Constitutions so as to allow a longer interval between the death of a Pope and the election of a successor, thus giving time for the participation of members of the Sacred College from the United States and other countries in the Conclave.

Brother Paphylinus, F.S.C., for more than fifty years a member of the Brothers of Christian Schools, and for the past twenty years vice-president of the La Salle Institute, Troy, died in New York, February 12. He was born in 1845 in the province of Quebec and celebrated his golden jubilee in religion in 1913. Brother Paphylinus was formerly president of St. John's College, Washington, D. C., and later directed Calvert Hall in Baltimore and the Christian Brothers' Normal School at Ammdendale, Md.

A \$50,000 fire in the medical college of Loyola University, Chicago, destroyed specimens, instruments, books and furnishings. The fire originated in the biological laboratory, and was detected by one of the Jesuit fathers. Loyola medical college is one of the largest in the west, and is to be taken over eventually as the medical school of the new Catholic University of St. Mary of the Lake.

Brother Bennett of the Xaverian Order, in charge of the manual training school for boys on Big Wheeling Creek, above Elm Grove near Wheeling, W. Va., was rescued by firemen from the flames which totally destroyed the school, March 1, causing a loss of \$50,000.

The latest development in Maryknoll activities in Los Angeles was the formal opening of a new school for the Japanese. The erection of

this building was made possible largely by the generosity of the Japanese themselves who evidently appreciated the need and the value of such an institution. An enrollment of 150 is under the direction of the Maryknoll Sisters.

Many letters of commendation for the work of the teachers' registration section of the bureau of education, National Catholic Welfare council, have been received from the heads of Catholic institutions in which teachers have been placed and from teachers who have been helped to positions during the last eleven months. The teachers' registration section will have been in operation a year on March 15.

As a result of the Knights of Columbus nation-wide campaign to stimulate interest in American history more than fifty cities in practically every State have officially undertaken investigation of history text-books in use in the schools, and parochial school authorities throughout the country have also subjected text-books to rigid scrutiny.

High tribute to religious orders for the preservation of harp music in the United States has been paid to Miss Maude Morgan, distinguished harp virtuosa of New York, who is arranging details of the National Harpists' Convention to be held in Chicago in April.

A salute to the Sacred Heart is given before a beautiful statue in the lobby of the Cathedral High School, Denver, Colo., every time the students pass it in line. They stop, stand at attention, and recite:

"O Sacred Heart of Jesus, I implore that I may love Thee more and more."

The murder of Catholic school children by means of bombs is admitted by Winston Churchill to be the worst episode that has happened in Ireland during the past three years. Catholic authorities have completely refuted the plea that the Orange atrocities in the north are due to Catholic provocation.

Under the auspices of the Daughters of Isabella of Louisville, Ky., through a committee composed of one member from each parish in the city, parochial day was celebrated at the National Health exposition in the Louisville armory, February 16, with orchestra selections, gymnastic and setting-up drills, folk dances and a playlet.

Handball in Parochial School.

Handball, the popular game of Celtic origin, has been added to the curriculum of St. Michael's parochial school, Newark, N. J. The court is considered the best in the city. As a physical developer handball is without a superior. This is attested by the fact that many of the high class clubs and educational institutions

throughout the country are putting in courts for the pastime and muscular development of the members. A large apartment house in New York city has one on the roof.

Religious Instruction Advocates Win.

The new Pope is a determined advocate of religious instruction in schools. Only a few months ago the Catholics of Milan, heeding the call of their Cardinal-Archbishop, now Pope Pius XI., obtained 27,000 signatures for a petition demanding the re-introduction of religious instruction in the schools of that city. But in spite of this agitation the Socialists in the City Council refused to appropriate the funds necessary to pay the teachers' salaries, in the expectation that the demand would be silenced and the project frustrated.

Thereupon the Catholics of Milan themselves, by voluntary contributions, raised sufficient funds to pay one hundred teachers. The City Council was then obliged to reconsider the question and consented that religious instruction be given children, whose parents desired it, by teachers authorized to teach in the schools, on such days and at such hours as the School Board of the Province would determine.

Vocations Needed in Duluth Missions.

Two hundred vocations from Catholic women of the United States are needed for work in the outlying and neglected missions of the diocese of Duluth, where there is no hope of having a sufficient number of priests for ten years to come and where there seems to be no effective way of preserving and extending the faith except through Sisters teaching catechism on every mission for three of four days a week.

A foundation has been laid for this work by three Dominican Tertiary Sisters of the Corpus Christi Chapter of Duluth, who came here recently from England and who have engaged in the task of keeping alive the flame of faith in the rural districts in more than sixty parishes and stations of which there are no resident priests and wherein Mass is said only once a month.

Diamond Jubilee Year for Brothers.

The seventy-fifth anniversary of the arrival in the United States of the first five Brothers of the Sacred Heart is to be commemorated this year. Setting out from France they arrived in 1847, at Mobile, Ala., where they became pioneers of education along the Gulf coast. Welcomed by Bishop Portier, they there opened St. Vincent's Academy, and soon a novitiate and house of study sprang up at Bardstown, Ky. As the Congregation grew St. Stanislaus College, at Bay St. Louis, Miss., was founded in 1854 and became in time the headquarters of the Southern Province.

Today the Brothers of the Sacred Heart number 250 members in the United States, with sixteen candidates under preparation.



HUMOR OF THE SCHOOL ROOM.

Bless His Little Heart.

"Now, Children," she said, "let me see what you remember about the animal kingdom and the domestic animals that belong to it. You have named all the domestic animals but one. Who can tell me what that one is?"

There was no reply.

"What!" exclaimed the teacher. "Does no one know? It has bristly hair, likes the dirt and is fond of getting into the mud."

A small boy at the end of the class raised a timid hand.

"Well, Allen?" said the teacher.

"Please, ma'am," said the little boy reflectively, "it's me."

Got It Slightly Twisted.

A good story by Ellis Parker Butler in the Outlook concerns a little girl in Montana who came home with a "memory gem" she had learned at school. "I learned a new memory gem at school today," she proudly told her mother.

"What was it?" her mother asked.

"Why, it was: 'Susan Adams forgets Susan Adams,'" the child replied.

"But that does not mean anything," her mother objected; still the child persisted, so her mother took the matter up with the teacher. It turned out that what the child should have said was: "Enthusiasm begets Enthusiasm."

By Their Fruits Ye Shall Know Them.

An English professor remarked to his class. "If you take note you can always discover a man's occupation by the figures of speech that he uses."

"What, then, would you imagine, sir," inquired a mild-looking student, "to be the occupation of the man that is always talking of peaches and prunes and pippins and dates?"

By Way of Illustration.

A school teacher was giving her class a problem involving a calculation as to the number of slates required for a roof and to make the problem clear she drew with some skill, an illustration of a roof and was drawing the slates when she was interrupted by hearing one of the boys laugh.

"What are you laughing at, James?" she asked severely of the boy who was laughing and who was the son of a Slater.

"Dad says you cannot slate a roof by starting from the top. You are putting your slates on wrong and your roof will leak," the boy replied.

The teacher studied the drawing a few minutes and slowly realized that tho she might have known a good deal about arithmetic she knew very little about slating.

Just as Good.

"How is your boy Josh getting along with his books?"

"First rate," replied Farmer Cortossel. "He's learned a whole lot."

"Knows more than you do, I bet."

"I won't say that. But he kin tell me lots of the things I already know in language I can't understand."

Based on Observation.

A professor in an educational institution of the city was examining some students in hygienic science.

"The great city agglomerations vitiate the atmosphere," he said. "Morbiferous germs, escaping from inhabited interiors, contaminate the air round about. In the country, however, the atmosphere remains pure. Why is that, Jones?"

"Because," said Jones, "the people in the country never open their windows,"

RELIGIOUS INSTRUCTION.

Rev. M. V. Kelly, C. S. B.

Teaching Prayers in School.

If a person believes in God, there is no regular duty so altogether fundamental as saying his or her morning and evening prayers. From no quarter whatever is there any disposition to bring this statement into controversy. All admit the claim; no one thinks of disputing it. Should we encounter someone not realizing this or never having heard of it, we should conclude his youth had been spent without a vestige of Christian training.

Strange it is that what is universally accepted in theory should be so frequently contradicted in practice. We might understand a falling short in something arduous, something requiring heroic effort, but how account for prevailing neglect of a duty so easy, exacting so little energy, calling for so little time, and withal so tremendously important to the preservation of a spirit of faith? Moreover, we simply have to admit, no matter how deep a blush such admission causes to appear, that delinquency in this particular is not unknown to young men and women who spent all their years of formation in our Catholic schools. We must not be surprised, therefore, to hear remarks something like this: "If eight years' drill will not secure so much as this, are our schools worth while at all?"

There is evidently something wrong; what is it? Perhaps there are several misapprehensions of duty in our attitude toward this question, and perhaps not the least of these is reflected in a disposition to usurp. We hardly realize that what we construe as zeal, and is sincerely intended for such, is nothing more or less than flagrant encroachment on sacred rights and prerogatives.

Practically every catechism and prayer-book in existence speaks of eight prayers every Christian should know by heart and recite regularly—Lord's Prayer, Hail Mary, Creed, Confiteor, Acts of Contrition, Faith, Hope and Charity. There is no parent anywhere who cannot teach these or have them taught in the home. Were the task commenced, as it certainly should be, with the child's first use of speech, and allowed to proceed at the rate of one prayer a year (three hundred and sixty-five mornings and three hundred and sixty-five evenings, to teach the Lord's Prayer, for example) its completion would be reached at an earlier age than is now ordinarily the case. Could any less onerous duty be conceived? There is no parent who, on a moment's reflection will not realize this to be his or her plain duty; there is no parent whose own life will not be sanctified in a remarkable degree by attending to it. Why then do we interfere? Why do we not leave it to them?

Again, either a father or mother, if not both, is always in a position to see that their children, morning after morning and evening after evening, faithfully say these prayers. This we cannot do at all, of course. Nevertheless this is by far the more important part of the task, a part which brings results a hundred fold greater than that of having children memorize the prayers. When we usurp for the school-room the teaching of these ordinary prayers, what guarantee can we give that they will be said morning and evening in the home? In other words, we who cannot secure this should keep out and leave it to the parents who can. There is, therefore, a critical feature of this which we seem to entirely overlook. We do not realize that is ousting the parents from one part, we are also ousting them from the other. If we undertake teaching the regular morning and night prayers, parents will assume we are looking after it and respectfully and modestly leave it to us.

I am well aware there are dozens, hundreds of religious teachers most assiduous in this task because so many children come to them not knowing even the Lord's prayer or how to make the Sign of the Cross. They are convinced a great work of charity has been laid at their door. They think it unpardonable to delay an hour in attending to it. I can see readers smiling with the remark, "Theories are wonderful things, if the writer had our classes to deal with he would soon discover how practical are his theories." Translated into more definite language the remark means, "Parents will not do it."

Now this is a statement of tremendous import. Either conditions are such as therein implied, or they are not. If so, remedying of the evil imposes on some person or persons a task immensely greater than that of having children learn by heart eight or ten ordinary prayers.

Personally I am reluctant to believe that any more than the very smallest majority of parents deserving the name of Catholic at all, cannot be got to do their duty in this matter. There are two questions we have to ask ourselves before taking complete charge of the matter. First, how much have we tried to get parents to do it? True, it may be easier to do it ourselves than succeed in prevailing upon parents to undertake it and carry it through, a fact which in no way justifies adoption of the easier process. The second question suggests considerations of still greater gravity. How many of the parents complained of are neglecting this duty for the simple reason that they have no recollection of their own parents doing it for them, forsooth, because when they were children attending Catholic schools, religious teachers, in their generosity of spirit, accepted the whole burden with the effect that parents, otherwise ready to do their part, were, of course, pleased to leave it to the good brothers and sisters and zealous lay-teachers.

I have heard teachers in a New York parochial school bitterly deplore the small proportion of children learning the Lord's Prayer at home. The children referred to had Irish names. Upon further inquiry it was revealed that the parents were born and brought up in New York, had attended parochial schools from earliest years, where the sisters in charge had been zealous in looking after their ordinary prayers. The usual result followed; there was no attention to this duty in the home and these children, one day becoming parents themselves, had no other thought than leaving the matter to the school.

If the eight prayers above mentioned were never once recited in the parochial schools of the United States what do you suppose would be the result? Would the enforcement of so extraordinary a regulation not do much towards bringing parents to a realization of their obligations?

Another result altogether desirable would necessarily ensue. Religious teachers in the time now devoted to doing the parents' work, would have leisure to put their classes through many other forms of prayer, often neglected in the present system. If we would increase the time every Catholic spends in prayer, not merely upon a given occasion but upon an unbroken series of occasions throughout life, no means is more effectual than having him learn a great many different prayers and drilled in the practice of reciting them all regularly. Often it happens that a well-disposed Christian is really willing to remain longer upon his knees or longer in Church, and brings his devotions to an end because he has come to the end of his list. If a person, perhaps otherwise indifferent, knows a Litany or some other treasured form of prayer, the chances are at least ten to one he is going to make use of it some times. If we have been habituated in years of youth to frequently recite certain prayers, it is very unlikely we shall soon throw them aside altogether. The teacher, therefore, has no greater power for good than that of arming those in her charge with a large repertoire of prayers learned by rote.

Many of us, in our acquaintanceship with those fervent souls of an earlier time, who could neither read nor write, have been simply astounded at the long lists of prayers they had, in some way or other, committed to memory. A Catholic unable to say the Angelus, Memorare, Salve Regina, De Profundis, Special Prayers for the time of retiring and rising, a prayer for the Agnus Dei, along with several Litanies, was simply unintelligible. Old men and women among them daily reciting the Thirty Days' Prayer, the Seven Penitential Psalms, or the Little Office of the Immaculate Conception were not at all uncommon. Have not the children we keep with us during an entire parochial school course time to acquire as much? Why are they not doing it? Chiefly because we keep them perpetually going over the few prayers they should have learned from their parents before coming to school at all.

To usurp another's functions is one thing; to support and abet him in the exercise of these functions is quite

another. While leaving to parents the actual teaching of morning and evening prayers, it is not to be assumed that we are forbidden all interest or influence in the good work. To secure the ultimate fulfilment of a duty so important, a Christian teacher, under whose guidance the boy or girl spends so many months or years, must necessarily contribute no small share.

Hundreds and thousands of Catholics shorten their morning prayers or neglect them frequently from no other cause than a misconception of the time required to get through with them. Such people excuse themselves on the plea that they cannot afford the time. This is their honest conviction. They have never really discovered, and many of them will go to their graves without discovering, just how little time is necessary. They would be surprised immensely upon finding out, for example, that the Lord's Prayer, Hail Mary, Creed, Confiteor, with the Acts of Contrition, Faith, Hope and Charity are recited in less than three minutes. For years I have been accustomed to propose this question when visiting a classroom for the first time. The number visited at home and abroad must reach nigh unto hundreds. The answers received have been amusing—half an hour, twenty minutes, fifteen minutes, rarely less. I suspect most adults would answer similarly. Meanwhile, how many actually feel they cannot spare God three minutes every morning? How many would neglect their morning prayers did they realize no more time was necessary? And how many are missing their prayers just because they never did realize this? Nor are they likely to do so if we do not make it clear to them. Thus much at least, every teacher can accomplish.

DRAMATIZATION AND DRAMATICS IN HIGH SCHOOLS.

(Continued from Page 446)

isfaction with which they have met when presented, and concluding with a most helpful list of Play Publishers and Costume Houses. "A List of Plays for High School and College Production" may be had from the Department of the Interior, Bureau of Education, Washington, D. C. This is particularly of aid in that it has been prepared by the Committee on Plays for Secondary Schools and Colleges of the Drama League of America and the Committee on Plays for Schools and Colleges of the National Council of Teachers of English.

In conclusion I mention two books that may with profit be in the library of every teacher of dramatics or dramatization, "The Children's Educational Theatre", by Alice M. Herts, published by Harper, New York, and "How to Produce Children's Plays", by Constance D'Arcy Mackay, Henry Holt & Company. Many helpful suggestions may be found in the text "Effective English" by Claxton and McGinniss, Allyn and Bacon, publishers, which the teacher may pass on to her pupils with pleasure and profit.

IDEALS IN EDUCATION.

(Continued from Page 471)

The aim of the church is to fit her children for their careers on earth as citizens and for their eternal career as citizens of heaven. The history of Christian civilization is nothing more than a history of her efforts in the cause of popular education. The Catholic church does not approve the public school system of the United States, not because its education is inefficient, but because it leaves out the Omnipotent God. To quote again from Archbishop Spalding:

"The most sublime, the most terrible word in all language is God, and this is only the keynote of man's inmost soul. To leave religious instruction to the family is as if one should say, leave the whole business of education to the family. The man who would wish to do this has been born ten centuries too late."

The idealism for which Dr. Phillips speaks cannot be brought into a system of education that keeps the eyes of the student glued back to universities and colleges without religious training. As to the dollar mark, which gives no consideration to the fact that the student is endowed with an immortal soul, can never raise his vision beyond things that are essentially earthly. Beneath the surface of daily life, underlying all ordinary actions, there is the ideal that speaks the spirit of the age. If we may judge from our national system of education, the spirit of our age is what Dr. Phillips calls "gross materialism." We might conclude with a word to Dr. Phillips. The great universities which he so highly commends, Bologna, Paris, Oxford and Cambridge, were founded under the patronage of the Roman Catholic Church. They maintained high ideals because their ideals were Catholic.

BOOK NOTICES.



The Technique of Pageantry. By Linwood Taft, Ph. D., Chairman Departments of Pageants and Festivals for the Drama League of America, Director American Pageant Association. Cloth, 168 pages. Price, \$2 net. A. S. Barnes and Company, New York.

Upon the subject of which he has written there is no better authority in America than the author of this book. The subject is one in which many are interested. Here in a readable form is what they will wish to learn—a compendium of practical information. The volume, says its preface, is offered “as a contribution towards building up and extending community interests, with the hope that it may be of value to those communities that are seeking some worthy expression of the life of their communities through the celebration of anniversaries of which they are proud and which they wish to commemorate.”

English Grammar Drills on Minimum Essentials. By Carl Holliday, Professor of English, University of Toledo, O., and Sophia Camenisch, Chairman of English Department, Parker High School, Chicago. Cloth, 150 pages. Price, Laird & Lee, Inc., Chicago.

The fifty exercises contained in this compact volume cover two points: (1) the study of the sentence as a whole to develop “sentence sense,” and (2) the study of the correct forms of words and their relation to one another in the sentence. Every lesson presented is based on actual work with classes. The aim of the volume is to supplement the text-book. It may be used with any grammar or composition book, or by itself if preferred.

How to Speak. Exercises in Voice Culture and Articulation, With Illustrative Poems. By Adelaide Patterson, Professor of Public Speaking at the Rhode Island College of Education. Cloth, 158 pages. Price, \$1 net. Little, Brown and Company, Boston.

The technical courses at Emerson College of Oratory in Boston have supplied the foundation for the work outlined by Miss Patterson, and the value of the practice she recommends has been demonstrated by results embracing the author's experience in platform reading and teaching in grade schools and teachers' college classes. Reading and speaking aloud depend for efficiency upon study and practice. Drills should be short and frequent. If a person can give an hour a day, it is better to divide it into six periods of ten minutes each than to use it all at one time. “This

prevents fatigue and avoids injury which might come to the voice before students have learned to use it correctly.” The lessons are well graded and the selections for practice admirably chosen, many of them from fresh sources. Every principle involved in effective speaking is clearly explained, and the volume is likely to command approbation from teachers and students.

Oral Exercises in Number, for Use in Grades Four to Eight, Inclusive. By Anna L. Rice, Principal of Lincoln School, Springfield, Mass. Cloth, 135 pages. Price, 75 cents net. The Gregg Publishing Company, New York.

No problem in mathematics can be correctly solved with celerity and confidence by pupils not strongly grounded in the elementary principles of arithmetic. These are to be mastered by systematic training, involving regular and long-continued practice. Thoroughness in supplying this fundamental need of grade school pupils is the aim of the author of Miss Rice's carefully written book, one of the introductory divisions of which explains “How Number Drills May Be Made Interesting.”

Everyday Good Manners for Boys and Girls. By Ernestine Louise Badt. Stiff paper covers, 66 pages. Price, Laird & Lee, Inc., Chicago.

A plainly written, clearly printed treatise, containing chapters on “Personal Appearance,” “Good Manners,” “Conversation,” “Table Manners” and “Introductions and Parties.” The author justly observes that “good manners begin at home, and are founded on good personal habits.” She does not refrain, however, from due explanation of the rules of governing formal behavior in company. “Both are necessary, and neither replaces the other.” Young people are likely to derive more practical benefit from these unpretentious and explicit directions than from more elaborate manuals of behavior.

Catechism Teaching. By Rev. M. V. Kelly, C. S. B. Paper covers, 32 pages. Price, 25 cents net. F. H. McGough & Son, Grand Rapids, Mich.

Father Kelly believes that in the present state of psychological and pedagogical knowledge the instruction in religion sought to be imparted by the Catechism might be conveyed with greater efficiency if the text were recast and stress were laid upon illuminating the minds of young people with ideas which they can phrase in their own way, instead of upon getting them to repeat verbal formulas by rote. The reverend author writes under the compulsion of strong conviction, and makes an argument which is likely to command respect even if it does not compel assent.

Lamps of Fire. By Marian Nesbitt. Cloth, 130 pages. Price, \$1, postpaid. Matre & Co., Chicago. Readers of Catholic periodicals need



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The Complete Primer. By Eva A. Smedley, Teacher of Literature, Junior High School, Evanston, and Martha C. Olsen, Primary Supervisor, Evanston. Illustrated by Dorothy Dulin. Cloth, 128 pages. Price, 72 cents net. Hall & McCreary Company, Chicago.

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The Up-to-Date New Spelling Notebook. Stiff paper covers; 44 pages. Price, Music Memory Game Company, 7551 Saginaw Ave., Chicago.

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derivatives; 6. synonyms; 7. phrases or quotations; 8. sentences using the word. The system emphasises the importance of care in the student's written work, besides contributing to the growth of his vocabulary.

In Occupied Belgium. By Robert Withington. With a chapter by Prentiss N. Gray. Boards, 173 pages. Price, \$1.50 net. The Cornhill Company, Boston.

This is a vivid description of conditions in the provinces of Antwerp and Limbourg in the period of German occupation during the late war, indicating, though by no means noting in detail, the work of the Commission for Relief in Belgium. It is illustrated with numerous admirably executed reproductions of photographs, the frontispiece, "Our Chief," being a speaking likeness of Herbert Hoover.

Chicago, A History and Forecast. Editor, William Hudson Harper; Contributions, Milo Milton Quaife, Mabel McIlvane. Stiff paper covers; 255 pages. Published by the Chicago Association of Commerce.

In this attractive booklet, the history of Chicago is rapidly sketched and space is given to a concise but clear description of various projects now in various degrees of forwardness for the expansion and improvement of the city. These latter include not only enterprises pertaining to commerce, manufactures and transportation, but also to education, art and religion, among the numerous attractive illustrations being one representing the site at Libertyville, Ill., of the great Catholic University, under development by Archbishop Mundelein, units of which are already in course of construction.

The Word of God. A series of short meditations on the Sunday Gospels. Published in Rome by the Society of Saint Jerome for the Diffusion of the Gospel. By Monsignor Francis Borgongini Duca, Secretary of the Sacred Penitentiary Tribunal, Professor of Dogmatic Theology in the Propaganda University, Spiritual Director of the Vatican Seminary. Translation by Rev. Francis J. Spellman. Cloth, 211 pages. Price, \$2.00 net. The Macmillan Company, New York.

These explanations of the Holy Gospel were first issued in weekly pamphlets appearing in Rome from the first Sunday of Lent, 1919, until Quinquagesima Sunday, 1920, and then put forth in book form, attaining a circulation of 120,000 copies. In the original Italian they were prized for simplicity and beauty, and these qualities are happily apparent in the translation. The introduction is by Most Rev. John Bonzano, Apostolic Delegate, Washington, who expresses confidence that the work will be helpful to many souls in this country. Priests will find it a model on which to mold their own parish sermons. Teachers and parents can make weekly use of it in preparing themselves and the young entrusted to their care for the better reception of the coming Sunday's sermon.

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The Standard Catholic Hymnal. Compiled, Edited and Revised by James A. Reilly, A. M. Cloth, 176 pages. Price, \$1.25 net. McLaughlin & Reilly Co., Boston.

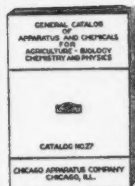
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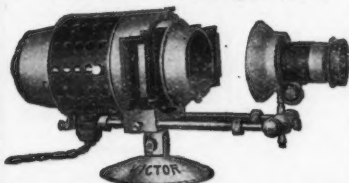


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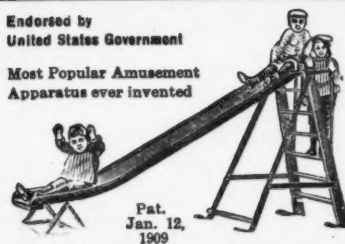
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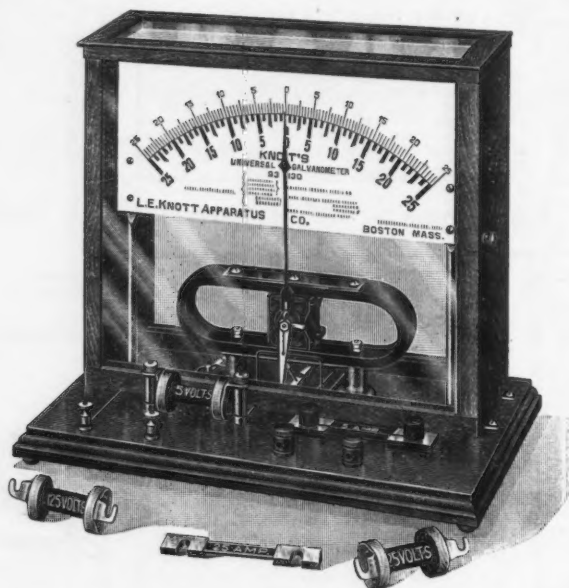
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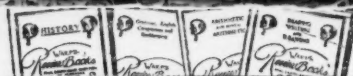
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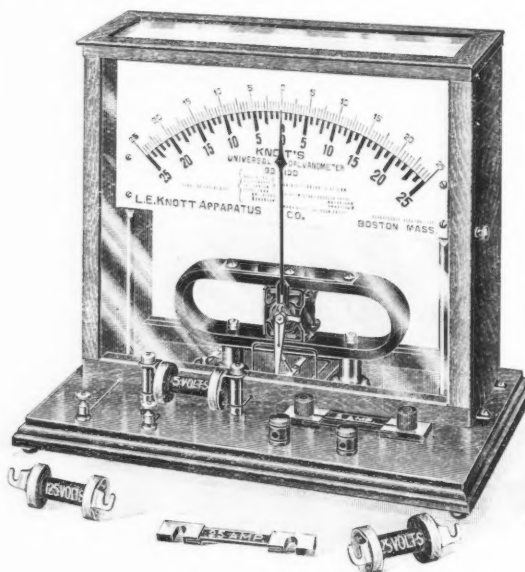
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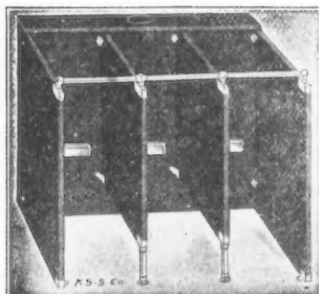
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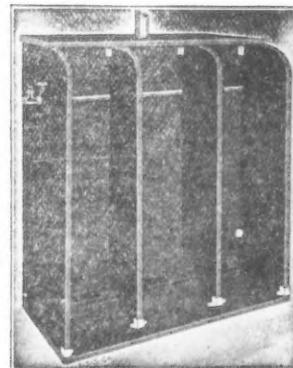
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